

The Spirit of Missions

VOL. LXXI

December, 1906

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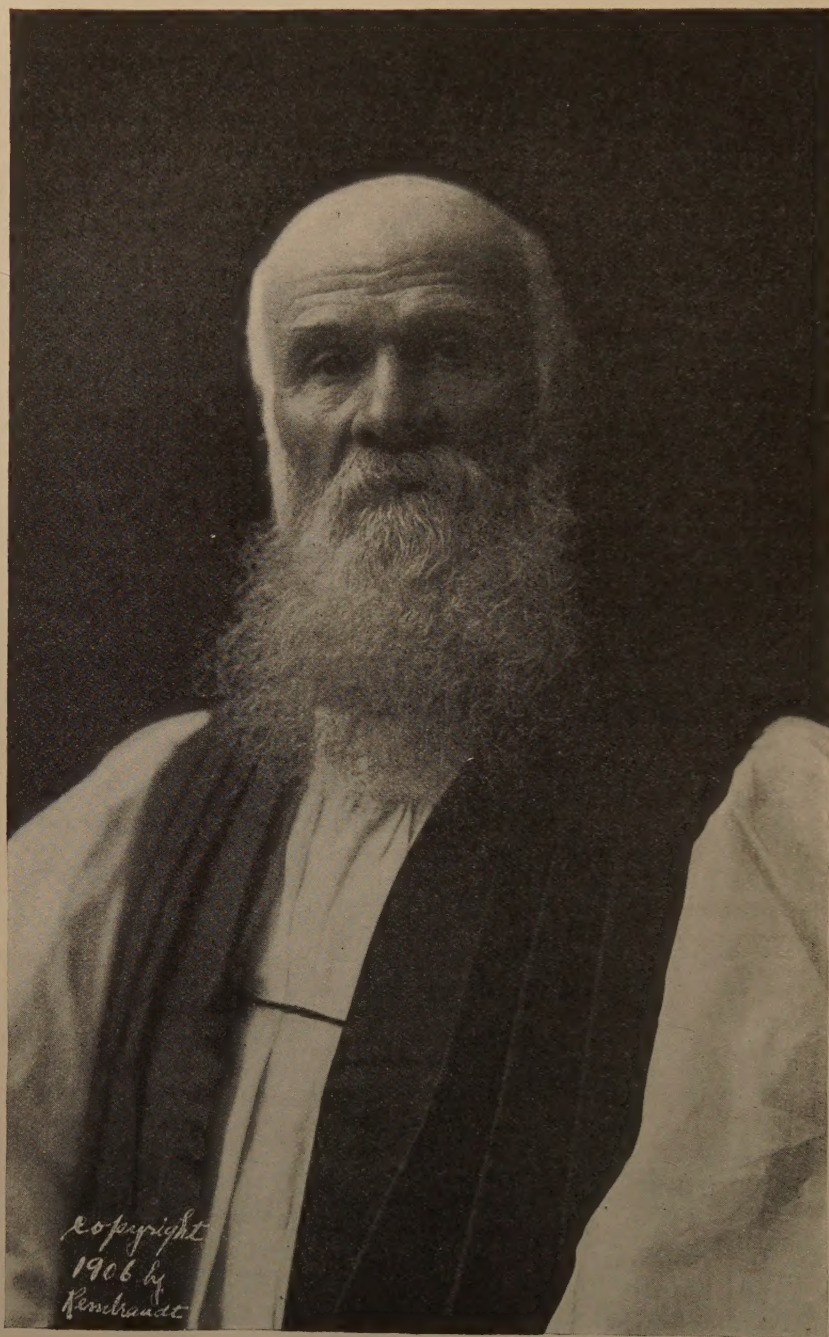
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I give, devise, and bequeath to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for the use of the Society.....

If it is desired that the bequest should be applied to some particular department of the work, there should be substituted for the words "FOR THE USE OF THE SOCIETY," the words "FOR DOMESTIC MISSIONS," or "FOR FOREIGN MISSIONS," or "FOR WORK AMONG THE INDIANS," or "FOR WORK AMONG COLORED PEOPLE," or "FOR WORK IN AFRICA," or "FOR WORK IN CHINA," etc.



THE RIGHT REVEREND DANIEL SYLVESTER TUTTLE, D.D.

PRESIDING BISHOP OF THE CHURCH

(See page 1031.)

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

VOL. LXXI.

December, 1906

No. 12.

THE PROGRESS OF THE KINGDOM

Peace and good-will, good-will and peace;
Peace and good-will to all mankind.

IT was a splendid missionary message which the poet heard in the sound of the bells, and as we wait for the coming of the great feast whose approach already dominates our thoughts, may we not

*Peace and
Good-will*

be justified in believing that never before have these good gifts of the Christmas-tide been ours in fuller measure?

There is peace among the nations. It is true to-day that "No war nor battle-sound is heard the world around." And more than this, there is a growing conviction of the futility of war. Not hurriedly nor upon small provocation will those who have watched the latest and most awful struggle between nations, and have seen how barren of good result, even to the victor, was the issue of it—not hurriedly nor with easy nonchalance will they take down "the shield and spear up-hung."

And of good-will, too, there seems to be a growing measure between the nations of the earth. Even the inexcusable horror of war has brought better understanding and mutual respect. As men

have come to know one another there has developed, as there always must, increasing sympathy. The great tides of commerce, the shrinking of distances and the diffusion of knowledge, are forces which make for brotherhood. They are potent factors in the progress of the Kingdom.

*The Message
to the Nation*

And in spite of all that prophets of evil may say, it is our belief that we of this nation may listen to the message of the Christmas bells—the message of peace and good-will—with thankful hearts. Not yet is all as it should be among us, but betterment may be discerned on every hand. Slow as men are to admit and practise it, the fact remains that human brotherhood, which was born in the manger-cradle at Bethlehem, is beginning to be realized. Mutual responsibilities and civic virtues, the good of the whole as the desire of each, the duty of service, official and commercial righteousness, the stewardship of wealth—these and like ideals begin to emerge and to make themselves felt. Selfishness, it is true, remains, but it is no longer up-

held as an adequate theory of life. Intercourse, even that between Christians, grows kindlier, and there is a desire for closer touch and better understanding.

A Message for the World

So we, who are Christian optimists, because we believe in the Message, and know that it has within itself the help for the world's need and the cure for the world's disease—we who, with St. Paul, are “not ashamed of the Gospel of Christ, for it is the power of God unto Salvation, to the Jew first and also to the Gentile”—are eager to have our share in the fulfilment, however gradual, of the poet's appeal to the Christmas bells:

Ring out old shapes of foul disease;
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

The Incarnation and Missions

This is a noble, a true, an essentially missionary aspiration, for what other meaning can missions possibly have than to dispel “the darkness of the land” and to bring in “the Christ that is to be”? Unalterably and vitally are missions and the Incarnation linked together. Should we not remember this as we plan our Christmas giving, and make, before all else, a real birthday gift to the Infant King? Surely He Who “for us men and for our salvation came down from Heaven and was incarnate,” can desire nothing so much as that His salvation may be made known and become operative among all men. Out of the hundreds of thousands which we Christian folk plan to spend in gifts for one another, shall not generous gifts be made direct to Him, to aid in fulfilling the dearest desire of His heart?

ON October 29th, at the episcopal residence in Milwaukee, the Right Rev. Isaac Lea Nicholson, D.D., bishop of

Death of Bishop Nicholson

that diocese, entered into rest. His death had been hourly expected for some days, and indeed for a year and a half his condition had been so serious that the end was looked for much earlier.

Bishop Nicholson had just completed, on the day preceding his death, the fifteenth year of his episcopate. He was born in Baltimore in 1844, and was therefore a man slightly over sixty years of age. There can be little doubt that his life was shortened by the burdens which he carried in the discharge of the episcopate, and although he left his diocese wonderfully strengthened and up-built by his care and guidance, the work was done at the expense of his own vitality.

Early in his ministry he took an important place in the Church, and as rector of St. Mark's, Philadelphia, had great influence. Previous to his election as Bishop of Milwaukee he had been chosen to the diocese of Indiana, but felt constrained to decline. He was consecrated Bishop of Milwaukee, October 28th, 1891, in St. Mark's church, Philadelphia. He gave himself untiringly to the work of his diocese, being in an unusual sense the father and guide of his clergy. Since February last he has had the assistance of a coadjutor in the person of Bishop Webb, who succeeds him.

While not a great preacher in the ordinary sense of the word, Bishop Nicholson was a power in the Church. He had directness and force, simplicity, sincerity and vision. A man entirely devoted to the work of his Master, even those who might not agree with his opinions and methods honored and respected him.

Few dioceses can show a growth proportionately equal to that of Milwaukee in the last fifteen years. From 6,623 the communicant list has increased to nearly 16,000, and the contributions have multi-

plied threefold. And this because Bishop Nicholson was distinctly a missionary. His care was ever for the feeblest points of his diocese, and he used statesmanlike sagacity in planning to occupy positions in town and country. His loss will be felt throughout the Church, as well as in the diocese to which he gave so much.

THERE never was a time when money was the first need of the missions. Perhaps there have been times when it has been placed first in the presentation of the subject, and undoubtedly it must always be an important factor in securing results, but the twelve apostles had no treasury behind them and yet they spread the Gospel over the world.

To-day in the American Church the first and greatest need is for devoted men and women to carry the message. This is our problem everywhere—the finding of men. Our seminaries are not supplying the need. The classes of to-day are little if any larger than those of ten years ago; and in some instances they seem distinctly smaller. Yet the need increases and the cry from the field, both foreign and domestic, is less for money and equipment than for men to preach the Word. What will the Church do in this matter? Should there not be some systematic effort to meet the demand? One of our missionary bishops suggests that there be an “apportionment” of men as well as of money, thus bringing the need home to the consideration of every diocese. It was one of our foreign missionary bishops of an earlier day—a man who died and was buried in the midst of his work—who sent back from a sick bed this message, “Tell the Church at home that it is useless to give money, unless it gives lives as well.” This call should sound in the hearts and minds of Church people everywhere. Clergy should teach and preach it, and fathers and mothers do what they may to turn the thoughts of their sons and daughters toward the need and the opportunity. For the sup-

ply of this need lies in the hands of the clergy and the parents of the Church.

THE project of Christian missions is receiving just now a great deal of attention in the public press. This argues well for the importance of the cause. It proves that the subject is a live

Stalking the Missionaries

one, for our newspapers and periodicals have sufficient editorial sagacity not to waste their time upon dead issues. The man on the street is recognizing the fact that, right or wrong, wise or unwise, the missionary project is, as one newspaper phrases it, “The biggest American enterprise abroad.” As such, men want to know about it, and a newspaper syndicate has sent Mr. William T. Ellis around the world, to surprise the missionary on his stamping ground and study him at close quarters. In his first article, which has appeared in the daily papers, Mr. Ellis says: “I am on the trail of the American missionary. His footprints are large and deep and many, and I shall certainly come up with him. Then we shall know what sort of an individual he is; whether a hallowed saint, as the religious papers represent, or a double-dyed knave, as many other papers and people assert, or a plain, everyday American trying to do an extraordinary job to the best of his ability.” This is the task which Mr. Ellis has set for himself, and in which we hope he will succeed. If he will proceed honestly and fairly on the lines he has laid down, we are prepared to express the earnest hope that he may speedily overtake the missionary and get a good look at him, for we do not fear the result.

Missionary Hero-Worship

We must dissent, however, from his statement that the religious newspapers are disposed to represent the missionary as a “hallowed saint.” If the readers of our periodicals make such a mental picture of him, it is not because either the

missionaries themselves or the editors, who try to put the missionaries on paper, take any such exalted and erroneous view of their characters. Possibly there has sometimes been rather too much high color laid on, and it is inevitable that emphasis should be placed upon the hardships and self-denials of those who give themselves to such tasks. In this the purpose is not to exalt the missionary, but to make clear to our people the character of his work and his need of our prayers and service. Nowhere that we know of do missionaries regard themselves as candidates for martyrs' crowns; each one with whom we have personal acquaintance would cheerfully accept Mr. Ellis's description, and willingly be called "A plain, every-day American trying to do an extraordinary job to the best of his ability."

The Cost of Missionary Management

It is interesting to note that Mr. Ellis has begun his investigation in a practical way by looking up the question of the cost of missionary administration. He has heard—as who of us has not—the charge that it costs ninety-nine cents to get one penny to the mission field. He claims to have examined the records of ten missionary boards and to have found that the actual expense averages about 7.7 per cent., ranging, as he says, from 4.5 per cent. in the United Presbyterian missions to 11.1 per cent. in the Protestant Episcopal missions. We regret that, so far as we are concerned, Mr. Ellis is unfortunately very wide of the mark. Last year the central expenses for oversight of the work and making it known were 6.2 per cent. of the total amount of money passing through the treasury of the Society. The year previous the total expenses of administration were 5.2 per cent. During the last five years the average cost has been 6.24 per cent. These figures are given out and guaranteed by Mr. George C. Thomas, whose name is known throughout the business world, and we

do not hesitate to challenge any business man to show a commercial enterprise handling \$1,500,000, gathered mostly in minute sums, and going out in small amounts into the farthest corners of the world, which has been or can be administered with an equal economy.

We thank our contemporary, the *Church Standard*, for its excellent editorial treatment of this subject, setting forth the truth, so far as our Board is concerned, and closing with the following comment:

"In one other particular reported in this breezy but interesting paper, Mr. Ellis's discoveries are certainly not discreditable to the missionaries. He finds that the missionaries are unpopular with tourists and others because of their narrow-minded dislike of the incessant gambling and tipling that goes on in the smoking-rooms of ocean liners. If Mr. Ellis keeps on, it appears to be possible that the missionaries may be applauded, and not merely vindicated, on account of the enemies they have made."

LAST month we published a sketch of the missionary conference held in Minneapolis, and in this issue appear brief accounts of the conferences in Asheville, North Carolina, and in Columbia, South Carolina.

The Missionary Conferences

Thus are brought to our view the proceedings of three out of seven missionary departments of the Church, and in all of them we find the dominant note one of great cheer and hopefulness. Also there is voiced the practically unanimous conviction of the exceeding value of these gatherings in stimulating the life of the Church and developing an interest in her extension. Certainly no one wishes to return to the old days of the Missionary Council. The plan under which we are now working may not be a perfect one, but it is everywhere conceded that it is a vast improvement on that heretofore followed.

It is interesting to note that these gatherings have not only seized the op-

portunity for conference among the members upon matters within the department, but also to bring before the General Convention of the Church certain matters local and general upon which they believe action should be had. It has, of course, always been competent for diocesan conventions and councils to take such action, but it would seem that there must be a special value in the suggestions and memorials coming from such a gathering of bishops and clergy as are present at a department conference. We may fairly look for useful results along this line as well as in the matter of stimulating missionary interest in the special localities where they gather.

ST. PAUL'S College, Tokyo, is the best Christian school in Japan. In its various departments nearly 600 young

*The Best
Christian School
in Japan*

men and lads are being trained, amidst Christian associations and ideals, for their life work. St. Paul's has gained its present pre-eminence and usefulness by standing squarely on its own merits. It claims no special consideration from the government simply because it is a Christian school. To gain the confidence of the Japanese by the quality of its work and the high character of its graduates has been the ambition of President Tucker and his associates. And they have succeeded admirably in spite of the totally insufficient equipment. Erected several years ago, the school buildings are now badly overcrowded and, more serious still, no longer conform in full to the sanitary standard of the Japanese Education Department. Several times during the last two or three years the Japanese officials have politely but pointedly reminded Mr. Tucker of this fact. He has done his best to meet the requirements and has gone on with his work courageously and hopefully in the belief that the American Church would soon put an end to a condition which is so out of keeping with its spirit and practice. While in this country on furlough a year ago, Mr. Tucker,

with the hearty endorsement of the Board of Missions, appealed for \$28,000 to enlarge and improve the college buildings. Nearly \$12,000 came in answer to that appeal, but Mr. Tucker was obliged to go back to his work without the means to do it properly. It was a bitter disappointment. Now the assurance has come to the Board of Missions that two friends will give a total of \$3,500 if the remaining \$12,500 can be speedily made up by all the other people of the Church. Here is an opportunity to take a great forward step. Who will help? Gifts in any amount may be sent to Mr. George C. Thomas, Treasurer, at the Church Missions House, marked "For St. Paul's College, Tokyo, Building Fund." The money will be used for the purchase of land and the erection of new dormitories and class rooms, an administration building and a dining-room, and to provide new furnishings and equipment.

JUST at this time the "Negro question" is taking a large place among the problems which confront the American

*The Problem
of the
Colored Race*

people. Mankind has in every age disposed of some of its problems by leaving them to posterity, and in this instance we are posterity. Without our wish or that of the Negro, and by the fault of neither, we are face to face with the race question in all its intricate variety of difficulty. Through the greed of a past age, no less that of the thrifty New England ship-owner who bought and brought them here, than of the easy-going southern planter who used their labor, we have become responsible for an alien and an unfortunate race, and the problem which they present must be met wisely, patiently and Christianly; for if not thus met it inevitably means danger, perhaps disaster.

It must be admitted that the Church has dealt somewhat inadequately with her responsibility for this race. Nine millions of people to be helped, educated, Christianized, and for them the Church this year, through the Board of Missions,

makes the most generous appropriation she has ever made—a little over \$75,000, not quite a cent a Negro. And yet it is *our* problem, the most intimate, the most difficult, the most urgent, which the American nation faces.

Education and the Negro

Of course it was clearly recognized that the first opportunity furnished to

the Negro should be a chance for education. This was his great need, and inadequate as have been the facilities afforded, it is beyond dispute that during the last forty years the colored race in this country has surpassed the record of any people either of ancient or modern times. Their demand for learning, their craving for education have been marvellous, and with a determination and a patience of which few people believed them capable, they have pushed onward and upward. At the beginning of the Civil War one in 100 could read and write, while now, at the end of forty years, fifty-six out of every 100 have reached that educational plane; and this has been accomplished not under favorable and encouraging conditions, but amid difficulties and discouragements, and sometimes violent opposition.

The Church as a Pioneer

It was early seen by friends of the colored race that *industrial* education

must be one of the great factors in their upbuilding, and it is a joy to remember that our own Church was a pioneer in this field. Even while we regret that she has not in all these years further lengthened her cords and strengthened her stakes, still it is true that Tuskegee and Hampton, which so fill the eye and mind of the nation to-day, had their forerunners and their inspiration in institutions which came into being through the influence and effort of this Church. Scarcely had the Civil War closed when North Carolina began to face its problem and Dr. J. Brinton Smith laid the foundations of St. Augustine's School, Raleigh,

which now provides a practical education for 400 Negro boys and girls. Virginia, too, took up its burden, and St. Paul's Normal and Industrial School at Lawrenceville came into being, where more than 400 are educated yearly. Besides the strengthening of these two institutions, we have done very little. There should be scores like them scattered over the South.

The Opinion of the Press

The consecration upon All Saints' Day of the memorial chapel at

Lawrenceville, an account of which is given elsewhere in this issue, has drawn special attention to our efforts toward the industrial education of the colored race. The *Daily Index-Appeal*, of Petersburg, Va., in commenting editorially upon this event, says that one statement in the addresses made presents a convincing argument in favor of Negro education as a benefit to the State, that in all the eighteen years of the school's existence not a single student has ever been arrested for a crime of any kind. The editor then goes on to say:

This statement may be an exceptional tribute to the high moral tone of St. Paul's School, but it also embodies the experience of other schools as to the effect of education upon the Negro race. The criminal records of Virginia, and of every other state, testify the truth of this. They are made up almost exclusively of the names of unlettered men. Probably there are few institutions that can truthfully make this claim concerning their students, but nothing is hazarded in saying that instances of arrest on criminal charges of Negroes trained in such schools as Hampton and Tuskegee are the rarest exception. We conclude, therefore, that Negro education, as well as the education of the white man, is a protection to the community of the highest and most economical character.

Of St. Paul's Normal and Industrial School we wish to repeat what

we have frequently said heretofore, that it is doing a great work, not only for the Negro race, but for the white people of Virginia also, and that it ought to be fostered and substantially encouraged by the white people of Virginia and elsewhere. The Rev. James S. Russell, its founder and principal, has given it the devotion of a lifetime, and it has been his good fortune to see his work crowned with success. The people of Brunswick have daily and intimate knowledge of how much good this school has done.

ALL our readers are no doubt familiar with the plan proposed immediately after the last General Convention and brought into effective working shape by an organization which covers the whole

*The Missionary
Thank-Offering*

country, for raising and presenting at the General Convention in Richmond next October, a Thank-Offering for the blessings resulting from three hundred years of American Christianity, which offering shall be distinctly the gift of the men of this Church. In connection with this it is proposed to present also a roster containing the name of every man connected with the Church, which shall constitute a great muster roll. As with all movements of so broad a scope, time has been required to perfect the organization and begin definite work. Less than one year remains in which to accomplish the result desired, but great energy is now being put forth and much enthusiasm evoked, particularly in the larger centres of population. Mass meetings are being held in many cities, filling sometimes the largest places of public resort with audiences composed only of men; and the most eloquent among our bishops, clergy and laymen are giving their services to awaken interest.

The best thing about the whole matter is that the financial note is almost entirely lacking. There is to be a thank-offering, of course, but that is not the main purpose. The awakening of the spirit of thankfulness, which shall of itself prompt the offering, is the object aimed

at. To deepen and strengthen love for the Church and a realization of her mission; to understand better what she has done and may still do; to present a united front and to express a common gratitude—these are the matters urged upon the men of the Church.

Of course the whole object is missionary, for only so can it be unselfish. And that it must produce lasting results which shall make the future of the Church greater than her past has been, and shall rally to the support of her missionary enterprises numbers of laymen who have long been apathetic, no one can doubt. Indeed we look for great things to result from the Convention of 1907.

*The Literature
of the
Thank-Offering*

Like all practical enterprises conducted by business men, the Thank-Offering

movement is making great use of literature. Explanatory circulars and pamphlets, and suggestive material of many sorts, have been put forth. The committee has done a signal service to the Church in securing from the pen of Dean Hodges, as his own free contribution to the movement, a little volume on "Three Hundred Years of the Episcopal Church in America," a review of which will be found on another page under "The Literature of Missions." This, we believe, will be a most important factor in aiding the real success of the movement whose object is to teach and inspire our laymen, to win their allegiance first and their offerings afterward.

We would also call attention to the definite way which the Thank-offering Committee has chosen to bring before the men of the Church the opportunity for notable gifts. A pamphlet called "Golden Opportunities" gives a detailed statement of the needs of each missionary district, as its bishop sees them, thus making it possible for any man or body of men to designate their gifts for special purposes. This little pamphlet may be had by addressing the Rev. H. R. Hulse, 101 Lawrence Street, New York City.



CHANG CHIH-TUNG, OF WUCHANG
Viceroy of Hupeh and Hunan Provinces

FOUR EVENTS IN THE LIFE OF A GREAT CHINESE VICEROY

BY THE REVEREND S. HARRINGTON LITTELL

I. An Astonishing Edict

THE *New York Times* is responsible for the statement that Viceroy Chang Chih-tung has recently issued an edict ordering that the New Testament be taught in all the government schools of Hupeh

and Hunan provinces. "The permanence and high quality of Chinese civilization," says the decree, "is due to the teaching of the Confucian classics, but evidently western nations have some power which the Chinese do not possess." This power, argues the Viceroy, must be due to the possession by the Christian



Corner of Wuchang, showing Serpent Hill in the distance. Some of our mission buildings are seen conspicuously

nations of teachings and ideals which the Chinese have not learned. The secret of this power he attributes in large measure to our possession of the Bible, and "in order to make the Chinese not only equal but superior to their western competitors, he orders that the New Testament be taught along with the Confucian classics, among the 44,000,000 of people over whom he rules."

While this statement has not yet been verified from China and may be inaccurate, at the same time it is so much in line with certain other recent events, that it may not be altogether unfounded. For instance, the Bishop of Hankow has received a written petition from over 400 leading men in the northern part of Hupeh province, begging for mission work in their district. These men have been led to seek the Christian faith by the same kind of reasoning which, it is stated, has led to the recent decree of Viceroy Chang. They say that they know there is no nation in the world which has had the opportunity which China has enjoyed in her 3,000 years of unbroken history; that their land in the past has tried everything that the mind of man can devise, in the way of government, social customs, religion, and education; yet with all this opportunity they find their country ages behind the

younger nations of the West, some of which are mere children in years compared with China, the long-lived nation. Now that they have come into contact with the western lands, they are led to ask what it is which makes the difference between China and the West, China being weak and disintegrating, while the Christian lands are strong, progressive and vigorous. Their answer is that the difference must lie in that one thing which they have not had the opportunity to try, namely, the Christian Faith. "And," said they, "if Christianity can do for China what it has done for western lands, *we are going to have it*; and on that ground we apply to you to send men up to our section to preach the Christian religion." They promise not only themselves, but their families and all whom they can influence.

Another petition from a group of a hundred men eighty miles west of Hankow begs also for missionaries, but in this case the basis of the appeal is not so much the contrast between weak China and the strong western nations, as the contrast in ideals and spirit between themselves and the Christian converts about them. In each case the appeal is based on the superior power possessed by Christians as compared with non-



Wuchang pagoda, placed at the end of the serpent's tail to keep him from wriggling.
A temple is also placed at his head to pin him down

Christians, and upon the desire to have that power. It may also be noted that for a year or so, in Central China, directors of education have ordered the observance of the Christian Sunday, so far as to stop all class-work on that day. In itself this does not mean very much, except the desire to introduce western customs, but to the missions it means a day each week on which the students of the government schools have leisure to listen to our message, and we welcome it as an unexpected opportunity for reaching the young scholars of China.

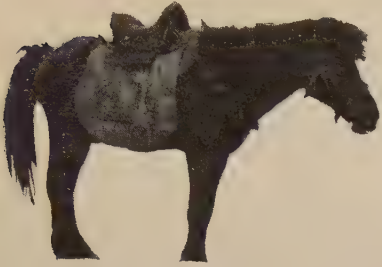
II. Wounding the Serpent

The importance of the action of Viceroy Chang can be realized only by

considering the revolution in thought which such ideas as have been mentioned indicate in the mind of a Chinese official. Our Viceroy has in many ways been conspicuous for a desire to understand western thought and life, but with a strange mixture of the new which he wants and of the old which he cannot entirely eradicate. Go back two years; see this same Viceroy calling in mission doctors to treat an ulcer in his mouth. See him putting aside their remedies and sending 600 miles to bring a famous Chinese doctor to Wuchang to treat him. See that doctor, after searching in vain for some cause of the disease, go out into the city to see what he can find there. See him pause at a newly-cut road over the Serpent Hill which divides Wuchang into two parts, a road recently made by the Viceroy, lessening the height of the hill by some thirty feet for those who have to travel from one part of the city to another. See the physician, after noting that the road had been cut partly through rocks, return to the Viceroy's residence, and tell him the cause of his ailment. "Of course your mouth is sore," he said, "because you have cut into the back of the serpent and have laid bare some of his bones. You may expect him to take vengeance in this way until you close up the wounds you have made in his flesh." And the Viceroy without hesitation sends men to fill up the road which had required months to build; and to this day when we cross the Serpent Hill we labor up its steep sides over the original path.

III. The Torture of a Horse

Go back three years more. The Viceroy's grandson is returning from Japan, where he has studied military tactics, and rides on a beautiful white horse into Chang Chih-tung's yamen. His horse stumbles, and throws him to the ground. The Viceroy sends for mission doctors, who hasten to the scene of the accident, but when they arrive their place is already taken by wizards and enchanters, who are performing incanta-



A typical pony, used for military purposes, such as was tortured in the Viceroy's house

tions over the body of the young man, and trying to heal the wounds in strange ways, partly by rubbing on ashes. The doctors are detained by the Viceroy until the wizards are through. On entering the room of the young man they see that he is already dead, his neck having been broken by the fall. When the announcement is made that there is no hope, see the whole household burst into loud wailings and violent gesticulations, and then rush for the horse, and there, in the courtyard, with inconceivable cruelty, barbarously torture him to death.

IV. Punishing the Idols

Go back three years further. It is a

hot summer and the crops are suffering for lack of rain. After long waiting, the Viceroy goes to a temple to pray for rain. Still the drought continues and the Viceroy goes again. When no rain is forthcoming he grows impatient and orders the Buddhist priests to set their idols out bodily into the court of the temple that they may feel for themselves the stifling heat, and see the need of rain. Still the heat continues, and the Viceroy, losing his temper, orders the priests to take bamboo rods and give the idols a sound thrashing for their stubbornness, and then take them back to their places in the temple.

A Marvellous Change

It requires a knowledge of the facts stated in the three preceding paragraphs to appreciate the greatness of the change which has come over the Viceroy in recent years. He is really one of China's greatest men. In his book, "China's Only Hope," and in many other ways, he is effectively contributing to the great movements which to-day are accomplishing in China a peaceful revolution.



CHARACTERISTIC CHINESE GODS

A CHURCH HOLY DAY AMONG THE PEOPLE OF THE DAKOTAS

BY THE RIGHT REVEREND FREDERICK FOOTE JOHNSON,
ASSISTANT BISHOP OF SOUTH DAKOTA

AFTER a long day's windy drive across the plains and through the gumbo hills of a portion of the Church's great Missionary District of South Dakota, we come, just as the shadows of late afternoon are growing very long—the bishop-assistant and one of the native missionaries in priest's orders—to an isolated chapel which stands upon a broad plateau and overlooks the muddy Missouri from the west. We had arranged to hold a service at this chapel on the morning of the following day, and notice to that effect had been circulated among the Indians who have their allotments in the country round about. But we had gained upon our schedule, for we had a mighty driver of horses, and were here some hours earlier than we had thought it possible to be. Should we alter our programme and hold our service in the evening, leaving the morning free for taking up our journey at an earlier hour than we had planned, to a city of the whites, twenty miles to the northward and across the Missouri? That was the question. At first thought it seemed good to us both to do so. The chief objection was that the Indians had been duly warned that the service was to be held on the morning of the following day. But the native priest was able to meet this objection in a practical way; "for," said he, "the chapel bell can be heard a mile away and we can send a mounted courier of the Dakotas to summon those who are more distant than a mile, and it will not take them long to prepare to come, and all can be assembled in due time for a service now this evening if we wish." However, we decided, after no very long discussion, to stay by the itinerary we had outlined, and to have our service in the morning as had been announced.

"Taking up our carriages," we made

our way to the home of one of the families of the Dakotas on the "bottoms," where our horses were soon in shelter of the corral and we were warming ourselves in the cabin by a friendly fire, for the wind that day had been high and piercing. The Dakota housewife shortly had our supper laid, and we were ready for it, for our only food since morning had been a slice of bread and a bit of tinned cold tongue which we ate at noon while our horses were resting for an hour and browsing on wild hay. It was with grateful hearts that we stood about the table in the kitchen of this humble home and said, "Thanks be unto Thee, O Lord; feed the hungry; may all men, everywhere, seek and find the Living Bread, which cometh down from heaven"; and then seated ourselves to fried chicken, potatoes, bread, coffee, wild plum butter, and chocolate cake. Withdrawing after we had eaten to another room of the cabin where we were to sleep, the missionary and I soon found ourselves surrounded, as is usually the case in such visitations, with a circle of the men and women of the Dakotas who had crept in on their silent, moccasined feet, to pay their respects and shake hands with the assistant bishop.

Here was our opportunity. After a short space of conversation, in which I was aided by an interpreter, the missionary produced from his travelling kit some service books and hymnals (for both the Prayer Book and the Hymnal are translated into the Dakota tongue); we sang a hymn, "O bless the Lord, my soul," repeated together the Creed and the Lord's Prayer and several suitable collects were said. The missionary then read to the people, who sat upon the floor—a fringe about the room—the exhortation, so frequently disused, which the Church has provided that the minister shall read when he "giveth warning for the celebration of the Holy

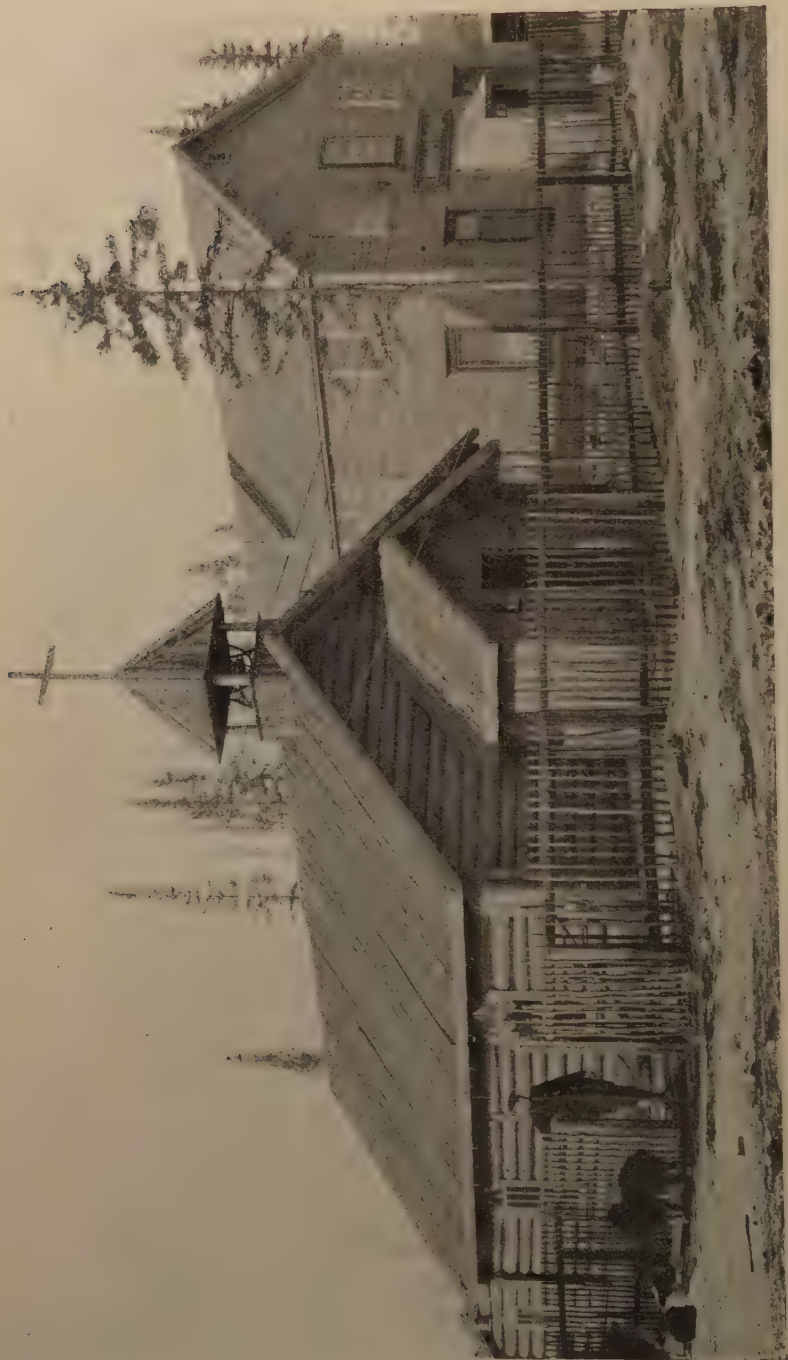
Communion." The bishop-assistant followed the reading with a simple and unstudied meditation based upon the exhortation, an evening hymn was sung, "The day is past and gone," and the moccasin-footed Dakotas slipped out of the cabin as silently as they had slipped in and melted away into the night. And so we went to our rest.

And presently I found myself musing in this wise as I lay and waited until sleep should come and carry me away: "I am on an Indian reservation. There are no white folk for many miles in any direction. I am in an Indian cabin. This minister of Christ who sleeps to-night beside me in this room is himself a full-blooded Sioux. He has been telling me to-day as we have journeyed on the plains together how well he remembers, as a boy, seeing the men of his tribe return to their tents bringing with them the heads of five or six of the enemy, the Ojibways, whom they had killed upon the war-path. By how short a space of years is he removed from scenes of awful savagery and frightful barbarism! This is the eve of All Saints. The sons and daughters of many cultured and well-favored folk, both east and west, are passing this night in masqueradings, revellings, and such like. They are stealing garden-hose and door-mats. They are unhinging gates for bonfires or to hang them from the topmost branches of tall trees. They are letting horses loose from stables. They are putting buggies on the tops of barn roofs. When I get back to the white folks' country and to the daily newspaper, I shall learn that the police squad was augmented to-night in many of the attractive cities of our land and that, by dint of special vigilance, the police force was able to keep in pretty decent shape the men and women who are the product of a Christian civilization which reaches back to Plymouth Rock and Jamestown. And men and women whose fathers lived in barbarism, who have but recently emerged from savagery, who have been and are coralled within the fences of government reserva-

tions, whose only opportunity of learning the ways of civilization is from the government officials who are set over them and the Christian missionaries who labor among them, men and women of a race of which the untravelled white observer and critic remarks, 'The only good Indian is a dead Indian,' men and women to whom and to whose fathers the Gospel's joyful sound began to be lovingly proclaimed about the middle of the nineteenth century, men and women of a people graft into Christianity but little more than two-score years—these have met together here to-night and kept the vigil of All Saints."

On the morrow we had our service in the chapel. It was the service for the feast of All Saints, with sermon and Holy Communion. The worshippers, all of them Dakotas, were singularly reverent; many of them with ill-kempt heads and knotted hair, but with faces beautiful, earnest, straining toward the dawn. Their garments were coarse and sometimes almost wretched, but I felt that they were coming holy and clean to such an heavenly feast. Who shall say that the epistle for the day had not a special significance there in that lonely spot in the Missionary District of South Dakota, among the people of the Dakotas—the vision of the great multitude, which no man could number, of all nations, and kindreds, and people, and tongues. And who shall say that the beatitudes had not a special significance—the blessing pronounced upon the poor in spirit, the meek, the hungering after righteousness, the pure in heart, the reviled and persecuted.

The service ended, we had dinner at the cabin where we had spent the night, and as I bade the native priest and the worshippers good-by I said to myself: "Bishop Tuttle was right at Minneapolis; there is nothing new under the sun. Through the devoted Bishop Hare and his equally devoted missionaries, some of whom have labored by his side for three and thirty years, God again hath visited the Gentiles to take out of them a people for His name!"



ST. MATTHEW'S CHURCH AND HOSPITAL. THE LATE REVEREND J. E. HUHN STANDS IN THE GATEWAY



"OFF FOR A YEAR"
The two men who stopped for the magazines

A READING-ROOM AT WORK

BY THE REVEREND CHARLES E. BETTICHER, JR.

SO generous has been the response to the appeal for reading matter, and so many new names have been added to our list of friends, that the reading-room of St. Matthew's Mission, Fairbanks, Alaska, has become an object of general interest. Very few know, however, the exact scope of this department of the work, and this paper is written in the hope that it will answer many of the questions which have come to hand, and will also create and foster new and real interest in this far-away post.

The men of Alaska far outnumber the women, and it is to them therefore as a general rule that one directs his attention. Especially in the "early days" of a camp the men are very much in the majority. This is the reason why St. Matthew's reading-room has always been the meeting place of men, and the fact that here a man will find other men, explains his willingness—aye, desire—to come, even though clad in his old clothes or just off the trail. Overalls, sweaters, shirt-sleeves, parkas, ordinary suits, these

and many more varieties of dress are constantly seen there. The doors are never locked, and although there are a few who abuse this privilege, the greater number jealously guard it by their discreet behavior, and it is not an uncommon thing to hear a man rejoice in the fact that it is not necessary to go to the saloons to be entertained and warmed. There are about one thousand books on the shelves at the rear of the church, and, in so far as possible, complete files of the magazines are kept on the tables.

This is, however, the smallest part of the work and influence of the reading-room. The man in camp could get reading matter from some other source. He might be able to buy a magazine or two at exorbitant rates, or he would be able to read the ordinary barroom literature in the most vicious of surroundings. The reading-room saves him from this, and it also gives to the prospector and miner almost the only reading matter that he can get. There is not a creek in this whole section of the country which has not had some magazines from

the mission. We always inquire of men where they are going, and often jot down the name and address for future reference. During the winter the only reading matter which went into the Kantishna went from here. Just before the break-up we sent in a whole sled-load of magazines, which were most acceptable. Please do not tear the advertisements from the magazines before sending them to us. The men love to read them, and when you come to think of it, they are the only part of the average magazine which we ever re-read. It is "tough luck," as they say, for a man to be away off here and have but one magazine and that with the advertisements gone!

Ordinarily, if a man wants reading matter, he comes to the mission for it. He receives a bundle already tied up with good strong cord. The object of this is twofold; first to give the men their magazines in a shape easy to pack and tied with cord strong enough to be of service afterward; and second that the material we have may be evenly distributed. We generally sort the magazines as they come, and put them away in their special places, allowing them to accumulate until there are enough to make a morning's or even a day's work. Then they are put in piles, side by side, and made up into bundles. Two or three monthlies, two or three of the *Outlook*, or *Literary Digest*, several miscellaneous, and several such as the *Saturday Evening Post*, one religious paper and a newspaper, make up a bundle. By having the piles arranged in order we can gather together and tie a great many packages at one time. These bundles have their place or "cache" as we call it here, and when a man comes it is a simple matter to supply his wants. Some come just ready to "hit the trail," and add the magazines either to their sled load or the pack which they are carrying. Several men whom I remember have said, "I have to pack all that I have, but I would rather leave out a little grub than these."

Quite a number of men starting down the river in poling boats with their winter outfit, their guns, dogs, snowshoes,

and in some cases a sled, packed in, and only a little hole at each end where they can crowd, have stopped in front of the mission long enough to run up the bank and get some magazines. One day, last fall, a man came in for a bundle or two, and as he was going told me that he was off for a year at least. So as he and his partner were about to push off, I "snapped" them. You can see them in the accompanying illustration. The boat they made themselves; under the canvas is stowed away a year's grub, the dog is in plain sight, and the runner of the upturned sled will be seen about half way between the dog and the man in the stern. Happy, hopeful and confident, these men leave for an unknown part of the country; their home, their food, their prospects, their very lives, depending entirely upon their skill in handling their boat and in shielding themselves from disaster when they arrive at their destination. We in Alaska feel sometimes that there should be a petition added to the Litany: "That it may please Thee to guide, protect and stimulate the effort of the prospector, and lead him to consecrate his life to Thy glory."

There is an interesting little story connected with the man in the stern of the boat. He is the one who came up for the magazines, and when he saw me take a picture of their outfit he asked me to send a copy to his mother. Then he left. Shortly after I sent the picture and several months later received in reply such a letter as a mother would write concerning her far-distant but affectionate son, and enclosed in the letter was an offering to be used in some way in the mission. After a good deal of thought we decided that the best use to make of the money would be to subscribe for the best Japanese journal published and thus do something for the sons of other far-away mothers—sons to whom gambling is a peculiarly fascinating temptation and who need constant watching and care. All this happened long ago, but the men are still away on their trip. When they return, however, they will find awaiting them the loving message of a mother, the

welcome of a friend, and the assurance of interest and good wishes from the Church of God.

Beside this individual distribution of reading matter, we have established centres at various of the outlying places. To these we send magazines and papers in large quantities, and they are given away there.

That we have a great work to do no one would question, and that our opportunities are daily increasing is an equally assured fact. We carry nice fresh magazines to the sick, and keep the local jails supplied. And the patients in the hospital ardently consume a goodly number.

This, then, is the work done by the reading-room. Up to June 1st last, no accurate account was kept, but from the most conservative estimate we would say that seven thousand magazines, papers and books have been given away. Beginning with June 1st, we have kept an itemized account of all receipts, and shall continue to do so. The following figures may be interesting as giving some detailed account of the numbers received. From June 1st through August—three months—we have received, classified, and in most cases given away, 3,612 weekly and 1,724 monthly magazines, 332 newspapers, 349 books and thirty-four miscellaneous packages. A total of 6,051 in three months is not a bad showing for one mission, and we are proud and grateful that the loyal support of our Church people has made it possible for us to do the work.

In conclusion may I say that it is this very interest and practical aid that enables the missionary to do what he does in the spirit which he shows. It is possible to be cheerful, no matter how lonely; to be hopeful, no matter how dark the outlook; to be ready and instant in endeavor, no matter how tired; not only because of the divine strength which comes to one's aid, but also because of the interest and encouraging words which come from friends known only by letter—but friends, nevertheless.

WOULD HE CARE?

ONE of our missionaries from Japan was recounting the other day an incident which is in itself a parable. She tells how one evening just at dusk a great procession was passing through the streets of the city, paying honor to one of their gods. His figure was carried on a car drawn by hand, and as they hurried eagerly on a little Japanese boy fell beneath the wheels and had his foot badly crushed. Unheeding, the procession swept by, leaving the lad alone. It chanced that the missionary with a class of her boys, among whom was the son of a Buddhist priest, walking through the streets soon after, heard the moans of the little fellow and came to his relief. Tenderly the lads carried him to his father's home, where the missionary's kind offer to dress the foot was not accepted, and a Japanese doctor was sent for. Two or three days passed and then came the news that the little fellow had died. It brought sadness to those who had helped him, but the teacher assured the boys that they had done all they could, and might feel that it was what our dear Lord would have wished them to do. It was then that the son of the Buddhist priest, born and bred in the very atmosphere of that religion, looked wonderingly up into her face and said in mild surprise, "Would He care?"

There lies the parable. The onward rush of the idol procession with the statue of the god to whom human helplessness and human pain did not matter—the calm, impassive Buddha with a smile that has no sweetness; and a contentment untouched by sympathy—this on the one side, and on the other the loving Christ with His outspread arms.

It would be well for those who talk glibly of the beauties of Buddhism and sometimes wonder if it is not good enough for the Orientals, or even suggest that it may in time rival Christianity—it would be well for these to ponder on the contrast here presented.

WHAT A VISITING SECRETARY FOUND IN LUXOR

I HAVE seen my first illustration of the work that gives meaning to all we do and try for. Yesterday I went to the school supported by the United Presbyterians to see what was going on, and found that strange, and always interesting, product—a woman who would ordinarily be one of that very large company which we call “commonplace,” developed into a woman whom it was a privilege to talk to, by her long following of a perfect ideal. She was no enthusiast, but on fire! She had no wild or sentimental theories about the graces or perfections of the natives; rather she seemed to realize more clearly than anybody I talk to, their misery and very real limitations. But her one thought for them seemed to be how she could help them to acquire the point of view that would make them stronger than their limitations. Her work is with the girls. She has been there twelve years. (Home twice, each time because she broke down! Does that sound familiar?) Until last year she was alone—another familiar picture! Now besides her eight Syrian teachers she has two American helpers, one just come, so she thinks she is well off. Besides, a medical missionary has been located here, and she says this relieves her of much anxiety; for her school has grown until now she has some 300 day-scholars and boarders in a great place she has just got into, a place really big enough to have two or three to look after it alone. But she does it all, besides teaching all the older classes, and some of the younger in several branches, in addition to Bible-classes and Bible history. The building cost \$45,000 (given by her friends!). She carried through the whole thing unaided, and it's first-rate in every particular. Broke down—

invalided home—is back at work, and jested about the whole matter.

Not content with what she has to do she has opened a school in the village of Karnak, a short distance away. She tells me there are 42,000 natives in this community for whom nobody has been doing anything. “What else could I do?” was her inquiry, when I asked her if she didn't think she had enough without that. Anyway, her school there has prospered so that she can't accommodate those applying, and she has had to bring a young Syrian woman to help her. The children in her school at Luxor are Copts and Mohammedans. She has in her school only those who have sought it out. There is no premium offered, no inducement given. The school and its work advertise themselves. She has boarders from a wide area. I was struck by the appearance of one little girl (she was very pretty) and Miss Buchanan (that is the great little woman's name) told me she was the daughter of a lady in Luxor who was a widow, a devoted Coptic Christian. Though she lives in town, she wants her child (the only one she has) to grow up in the atmosphere of the school. I asked her if two little girls were not too young to be boarders, and if they were not a great care. She said yes, but their father had begged so hard she had to take them. He is a Moslem and in giving his little girls to her he begged that she would not allow them to come home, but would keep them in the school and make them women after her sort. She has had nine graduates (her course is for eight years). Two are missionary teachers, five are married to Christian men (four of these native pastors) and the other two to marry Christian men. Pretty good record! It is worth coming to Egypt for.



A TYPICAL MOUNTAIN HOME

A FIELD COURSE IN MISSIONS

BY THE BISHOP OF ASHEVILLE
AND EIGHT THEOLOGICAL STUDENTS

SUCH is the somewhat fanciful title which might be given to this account of a summer spent by eight students from the General Theological Seminary, New York City, in the Missionary District of Asheville. As the plan was a new one, notes by the students, together with the Bishop of Asheville's comment upon it, may be of interest.

The idea was Bishop Horner's. He visited the seminary in December, 1905, and in an address to the students assembled in chapel, proposed that a number of the men, about six, spend their summer in the district of Asheville gaining a practical insight into real missionary life, to the end that they might be able to determine more intelligently the question of their own vocation to the mission field. As to financing the project, that, the bishop said, must be cared for by the students who "elected" the

course; there was no available fund at his disposal.

The bishop's proposal was well received by the student-body, and definite steps toward effecting it were at once taken by two students who had spent the previous summer at work in the district of Asheville, and who knew how valuable an experience this would be.

During the next four months eight men offered themselves—two more than Bishop Horner had specified. Places were easily found for all; indeed, as it was, the requests of three missionaries for assistance could not be supplied. Meanwhile, the necessary funds were being collected. Most of the required amount was subscribed by New York City churches through their rectors, the remainder by individuals and special offerings.

By the middle of June the eight students were at work. Three of the men

formed what we called "The Flying Squadron," moving from point to point through the twenty-seven western counties of North Carolina, holding "missions" under the direction of the priests in charge of the various stations. Twelve of these "missions" were held, each lasting from two to six days, with sometimes three services a day. The "squadron" had also a headquarters at Wilkesboro, where regular services were held throughout the summer by each member of the group as it became his week to take charge there. These three men visited sixteen different stations during the summer, and held 137 services.

A second group of three composed the Cherokee-Clay Counties Associate Mission. This group had to care for six mission stations, scattered over two counties. The distances between the points were so great, and the mountain roads were so desperately bad, that the six places could not be covered every Sunday. This fact became apparent at once, and the policy of intensive work at three stations, with visits to the remaining three as frequently as possible, was adopted. One man was stationed at Murphy, a typical Southern small town; and sixty-five services were held in the beautiful little church there. He also held the first Episcopal service in Andrews, sixteen miles from Murphy. A second man was in charge at Hayesville, the sleepy little county seat of Clay County, reached by mail-hack from Murphy. The distance is sixteen miles and it takes six hours to make the trip.

Here and at two outlying settlements—Elf and Shooting Creek, five and ten miles from Hayesville—fourteen services were held. The third man was in charge at Irena, on Tusquittee Creek, ten miles from Hayesville and twenty-six miles from Murphy. Thirty-four services were held here in the rough little chapel, and the mountaineers walked from one to five miles from their homes back in the coves to attend. Statistics are sometimes misleading, and the statement that the three students forming this Associate Mission held 114 services and assisted at sixteen, with a total attendance of nearly 4,000, gives an incomplete idea of what was done. The pastoral side of the work was emphasized. They tried, by living with and "upon" the people, to disarm their prejudice against the Church, and to break down their suspicions of her motives. The controlling idea in this work was that foundations had to be laid among people indifferent or hostile to the Church, upon which a priest—as yet unsecured—could most readily build up a strong work. The chief aim was to make real friends for the Church.

The remaining two men worked separately, one as assistant to the priest in charge of the Waynesville associate missions, and the other in charge of Highlands, under the direction of the rector of the Franklin associate missions. Highlands is an important point, especially in summer, and it has, in addition, two mountain stations connected with it.

A TYPICAL WEEK WITH THE FLYING SQUADRON

I was in Wilkesboro, our headquarters, and the others were in Ashe County conducting a "mission," when word came from the bishop showing an itinerary he wanted us to cover. So early Monday morning I started through the driving rain for Blackstone, twenty miles away. My driver, a tall colored boy, said we would have to take the ridge road—which was longer—as it would be impos-

sible to cross the fords on the river road. This road was none too good, however, as every now and then the wheels on either side would sink to the hubs in some mudhole, spattering us generously with sticky red mud. About three o'clock we reached our destination. Here I well-nigh disgraced myself before my hostess by giving way to an almost irresistible desire to shout for glee, as we

sat down to the big, round dining-table, whose centre revolved, presenting in turn each dish. I had pictured such a table and longed for it as a boy, and at last here it was!

That night the service was well attended in the little Methodist meeting-house—the only available place—and there was also a good attendance the

gated-sectarian town, with its 800 people and nearly a dozen meeting-houses and “preachers,” I held service in the little church that night, and Friday and Saturday afternoons and evenings, visiting among the people and closing with Sunday-school and service Sunday morning.

As there was no organ in the little



“Sixteen miles—and it took six hours”

next morning and evening, though where the people came from was a mystery, as less than half-a-dozen buildings made up the little hamlet.

Next morning I was on the road again, riding sixteen miles over excruciating roads, behind a pair of big, lazy mules, to the pretty mountain town of Lenoir. Here I held service that night and the following morning in the lovely little parish church with its beautiful reredos painting and carved altar, and the exquisite carved lettering and numbers on the hymn boards—all the work of the artist-priest, Dr. Oertel.

Thursday afternoon I was on the move again, this time by train to Granite Falls, eleven miles below. In this varie-

ous church which had only recently been built, the Sanctified Methodists, whose place of meeting was near by, loaned us theirs, and the men carried it back and forth as it was needed. One of the Sanctified Methodist women played for two of the services, and the congregation was composed of many kinds of sectarians.

Sunday afternoon I drove nine miles again down to Hickory, where another member of our party joined us, and together we held the evening service in the parish church. In eight days I had been in five different places, conducted or taken part in sixteen services, and made fourteen addresses. But it was a glorious week.

SAMUEL C. FISH,



Here one hundred attended the mission each night

A SIX DAYS' MISSION AT BEAVER CREEK

Under the direction of the priest-in-charge of the Valle Crucis Associate Mission, two members of the "flying squadron" held an interesting six days' mission in this community, in the new chapel, St. Mary's, which was recently built through the untiring efforts of the few Church members there.

It was in this place, ten years ago, that a bishop of the Church was forcibly prevented from holding service in a schoolhouse which had been leased for that purpose. In spite of the opposition he encountered, the service was conducted on the porch of a neighboring house, kindly offered for the occasion through the generosity of a member of the Methodist Church. For several years past, however, and especially during the mission, the services not only have been held without disturbance, but many of those formerly bitterly opposed to the Church were well represented at the services.

The services during the mission were
(1000)

begun on Sunday—Morning Prayer, Holy Eucharist and sermon, an afternoon service for children, and Evening Prayer and sermon at night. During the remainder of the week two services were held daily, the children's service in the afternoon and the night service, which was a shortened form of Evening Prayer, with a sermon of generous proportions; for such congregations are better instructed by word of mouth than through tracts and religious literature. Every morning was spent by the two seminarians going about the community within a radius of three or four miles, making house-to-house visits. The district school, which was in session at the time was visited, and a cordial invitation extended to the children to attend the children's services which were held immediately after the close of school. As a result, these services were well attended, the children entering heartily into them and learning the simple catechism readily and thoroughly. The attendance at

night averaged over one hundred for each of the last three nights, a good majority of the congregations being men.

In many respects this was one of the most encouraging of all the twelve missions held during the summer, not so much for what was actually done at the time, but for the indications of interest shown toward the Church, and an appar-

ent desire to know more about her on the part of so many who had at one time violently opposed her.

It is from such places as this, where the Church has won a hearing, that the cry goes out for men to carry the message to people who want her and what she has to give.

J. NORTON ATKINS.



"A rough log cabin consisting of one room twelve feet square"

A PAROCHIAL CALL IN THE MOUNTAINS

Near the junction of North Carolina, South Carolina and Georgia, among the mountain peaks which furnish some of the finest scenery this country can produce, I was stationed this summer. The mountaineers with whom I had to deal were, in the main, owing to the summer visitors that have come to that section of the mountains, a more refined and more educated class than one meets ordinarily. Still, according to our ideas, their lives are decidedly crude, primarily from lack of education. The county schools, open at the most three months in the year, situated many miles apart and poorly taught, produce small results.

One is particularly struck by the way the poorer mountaineers live. I visited one place where there are eight in the

family, five grown up, and all living in a rough log cabin, consisting of one room about twelve feet square. They have plenty of land and plenty of lumber, but are quite content with their one room. About half a mile away a family of thirteen, comprising three generations, live in a cabin of the same size.

At another cabin where I called and which had two rooms, I was invited into the larger room and given one of the two chairs the house afforded. The lady of the house had the other, and we sat in a narrow alley between two great beds which filled up the rest of the room. Five children, aged from three to fourteen, sprawled over the beds. Chickens walked around the floor and pecked at

my shoes, and an old sow looked in at the door. The woman and all the children were chewing tobacco; a habit which, together with dipping snuff, the mountaineers — girls included — acquire in their babyhood.

The conversation developed a fact significant of their need of the Church's teaching—that the woman had been much attracted by the teachings of a local preacher, who had told her that if she became properly converted, whatever she did after that event would not be sin. This belief, extraordinary as it is

and subversive of all morality, is very common in the mountains. It is the central point in the doctrine of the so-called "holiness" sect, and is implied and often explicitly stated in the teaching of a great many mountain preachers of various bodies.

The mountaineers are asking for education. The state cannot, with its meagre resources, give it to them. The mountaineers are also seeking the Truth. The Church can give them both.

A. S. LAWRENCE.



ONE OF THE WAYNESVILLE MISSIONS

THE WAYNESVILLE ASSOCIATE MISSION

A summer's experience in an associate mission is a thing worth while. It was my good fortune this summer to see something of the life at one of the outposts of the army of Christ.

This particular outpost was the Waynesville Associate Mission in the mountains of North Carolina. Our commander was the priest at Waynesville, the Rev. T. G. Sutherland, and our force consisted of four schoolteachers and seven lay-readers. Ordinarily there are two priests in this field, one for work

near Waynesville, and the other for the outlying stations.

The mission includes the following stations: Grace Church in the Mountains, the parish church at Waynesville; St. Michael's, Waynesville, for the colored population; St. Mary's, Micadale, three miles from Waynesville; St. Peter's, Balsam, twelve miles from Waynesville; St. John's, Sylva, sixteen miles beyond Balsam; St. David's, Cullowhee, eleven miles from the railroad; Cullowhee Mines, eight miles further

into the mountains; Church of the Messiah, Murphy. Murphy is only eighty-five miles from Waynesville, a five hours' ride by train.

The priest goes about celebrating the Eucharist and baptizing, preaching and teaching, from place to place, dividing his time as best he can. He has general oversight and direction of the entire work. The teachers have schools connected with some of the stations. At the present time there are schools at the Micadale and Balsam missions.

Each mission has a lay-reader, with whom the priest keeps in constant touch. These men are most faithful in conducting the Church's offices and gathering her children into the Sunday-schools.

Variety is the chief characteristic of this mission field. Each mission has its own distinguishing feature. See how the work differs. At Waynesville a parish church and a mission for the colored people; a village church at Sylva; a logging community at Balsam; a mountaineer congregation at Balsam. At Cullowhee there is a farming community and at Cullowhee Mines we carry the Church to those who toil beneath the soil.

What is the Church accomplishing?

Let the following case be the answer: The Micadale mission has been in operation for about fifteen years. One of the first scholars was a young man, an ordinary mountain lad with no education. He entered St. Mary's and studied for seven months, when he was forced to give up and return to work. Seven months! Just long enough to learn something of the "three Rs." Think of entering life with seven months' education! Nevertheless, in that short time the Church did something for that boy, for to-day he is a section boss for the railroad, owns a general store, has a farm of about one hundred acres on which he supports four other families, has \$5,000 laid aside for the education of his children, and is the most respected man on his mountain. That man is a leader in his community, politically and religiously. It was through him that the work on the Balsam began, and the Balsam to-day is the most promising field in that district. See what seven months' education and the Christian ideal did for one man! Now, through him, the Church is reaching hundreds more. There are some who do not keep their talents wrapped in a napkin. . . . J. C. H. SAUERBIER.

A MODERN MAN FROM MACEDONIA

I admit that I did not recognize him at first, because I looked at him through the eyes of his neighbors, and therefore saw only the farmer, cattleman, trader and ex-runner of blockade liquor, always rough and uncouth, and sometimes profane. A little matter that concerned some fractious calves, the telling of which would unnecessarily lengthen the story, brought us closer together, and I saw that my man was not the materialistic being I had at first imagined. I became convinced that he assumed the character in order the more successfully to win a living from an unwilling world. When he had the time to be himself he was a dreamer of dreams and a seer of visions. This is not said to disparage the man, for his dreams and visions con-

cerned the religious and intellectual uplift of an entire county. Will his dreams ever be realized? That depends very largely upon what the readers of this story think and do about the matter.

Let me give the substance of a conversation I had with him one night as we sat before the fire in his rough cabin home. He spoke first of his own pitiful ignorance. He had been able to obtain just one week's schooling in his boyhood, and during that short week had somehow managed to learn the multiplication table. For this knowledge he felt very thankful, and wondered what he would have done without it. Always there had been a battle against poverty, which he unhesitatingly ascribed to ignorance. By making as much as pos-

sible of his natural wit, he had succeeded in acquiring a little money, but the memory of the fight was too bitter to describe. Now he feared for his children. Must they too go through the world as terribly handicapped as himself? The district school? Almost useless. Open only four months of the year,

Church put a school into the valley? The people would oppose it of course, because they don't understand the 'Piscopal, but they would quit as soon as they see that you-all want to help their children. Can't you-all come down here and help us? There ain't nobody else can." Surely this was a Man from



A Group of Mountain Boys

and the teachers but poorly trained and unable to impart what they do not possess. There were others to be thought of beside his own children. In the valley there were 500 children growing up in ignorance. "Wont the 'Piscopal

Macedonia. And why not help them? The only obstacle in the way is the lack of men and money. Mere talk about the Catholic Church doesn't help the Catholic Church to meet its opportunity.

J. ARTHUR GLASIER.

A MOUNTAIN HEROINE

Going up through a magnificent forest of poplars, oaks and chestnuts—veritable woodland giants—in a mountain cove in Clay County, North Carolina, one comes suddenly upon a small cabin on the edge of a stony little pasture. It is one of the poorest of the mountain homes in that remote valley; the home of Mrs. Howard (let us call her), whom the peo-

ple thereabouts know as "the widow." When I first called there the two boys fled out of sheer bashfulness, leaving their mother and the little girl to do the honors.

"Have a cheer," said Mrs. Howard, motioning me to one of the three aged chairs, oak-split-bottomed and stubby-legged, which stood near the doorway.



"FETCHIN' FLOUR FROM THE MILL"

Then, after bidding her daughter "go and fetch Bill and Jim," she seated herself also, and we had a long talk, although very frequently she had to stop and "shoo" the chickens and cats out of the house with great ado—after which they would placidly wander in again.

After her husband's death Mrs. Howard came here from "over the gap" to be near her father's home. The children were "not right stout," and she had nearly lost two of them with typhoid fever; indeed, she had only barely saved one from being buried alive by overzealous neighbors. Here she had had a long struggle in absolute poverty; her children are not big enough nor strong enough to help her do much farm work, so they set out bravely to pick herbs in the woods, for a bare livelihood. Two or three times recently, she said, she had come unpleasantly close to a "rattler," so that now she often stayed at home for weeks rather than have another "lick out its tongue" at her. The Rev. Mr. Deal, our pioneer missionary in these parts, had given her a Prayer Book, and Bill, she said, who had picked up reading all by himself, would spend hours over it. "Sometimes he climbs up thar' into the loft, and reads it aloud to his-self; but you can't get him to read it 'fore strangers. No, sir, he wont read it out loud even 'fore me."

As I looked at Mrs. Howard—thin and frail in her often-patched clothing and poor apologies for shoes—and saw her cheery face and hopeful manner; when she told me that during the winter, a year ago, she had taken her children and small nieces and nephews, and had tried to teach them the Church Catechism, I knew that this woman was not only a heroine, but the truest kind of a missionary as well. I knew that her efforts had been really blessed, for it seemed as if there was something of refinement about the children who had come under this good woman's influence, more than one generally sees in the mountains.

While we were talking the two boys had approached timidly, and sat outside on the porch; they could not be prevailed upon to come in, and "Bill" hung his head and wouldn't even look around. Mrs. Howard went over to the fireplace and stirred at a caldron which rested on the smoldering embers. "It's a cholera mixture for the hawgs," she said, "cholera's been powerful bad this year. An old woman over on Shooting Creek taught me to make this. It was right smart o' years ago she died. I remember some people used to say she was a witch, but," turning to me, "I never believed it, 'pears to me like there ain't no such thing, nohow."

The children had tried hard to go to

school that summer, but it was a tramp of over four miles and the rains had been bad that year. Indeed, after some of the harder rains school children often endanger their lives getting home up the swollen streams, where perhaps "footlogs" are carried away and the trail obliterated.

"I hope you'uns 'll come again next

year," was Mrs. Howard's message after we had finished our work on the Tusquitee. I hope everyone who reads this will remember her wish, for she is one of many who are asking for the Church's care. She is duplicated to a greater or less degree in the lives of hundreds of mountain women in the South. THEODORE ANDREWS.

THE WORK AT MURPHY

In the foregoing accounts appear several phases of the work done by the eight embryo missionaries. But the tale would be incomplete without some reference to another phase of work, also typical of the South—the Church in the small town. Such a town is Murphy, the county-seat of Cherokee County, the terminus of two railroad branches, with a population of about 700. The situation here is briefly told. The Church, in the person of brave Father Prout, of

have occurred; three priests have come, only to move away after a brief stay at the call of more primitive work which there was no one else to answer. Today Murphy is down in the journal of the district as a member of the Waynesville group of missions, under the care of their rector, who lives eighty-five miles away, at Waynesville, where alone he has enough to keep two men busy. One of the former priests-in-charge built a beautiful little church, and here one of the



The roads were desperately bad

the old Valle Crucis Mission, entered the hamlet fifty years ago. He built a rude chapel, and moved on. Since then intermittent periods of activity, alternating with stagnation and retrogression,

students conducted services, trying to minister to the little band of brave, faithful soldiers; helping them to hold the fort until from somewhere someone shall come to take permanent charge and

lead them in the positive, aggressive fight which they are longing to make and cannot—just for the lack of a priest-in-charge!

The situation does not seem particularly interesting or encouraging, does it? It is neither. Only those who prefer a stern chase to one upon even terms would be attracted to this work. Why speak of it then, since it is neither interesting nor encouraging? For just one reason: in the hope that even to some very slight extent the attention of some few in the Church at large may be drawn to the needs of the Church in the South, to the end that the stern chase be speedily taken up. For the condition at Murphy is typical of hundreds

of small towns throughout all the southern dioceses. When the wave of emigration swept westward from the coast a century ago, the body of it struck the mountains, and the foam, in the shape of the Boones, the Houstons and their followers, dashed over into the Mississippi valley and the Southwest. In the wave and in the foam were zealous Methodist and Baptist preachers—our Church sent no one. Sixty years later she started; sixty years behind. Now she is gaining, but her strength in men and money is shamefully inadequate. She needs the presence and the prayers of men and women who are *in earnest*; who are *eager* for the long, stern chase. MALCOLM S. TAYLOR.

THE BISHOP'S COMMENT

Summer is the most satisfactory season of the year for doing Church work, as well as other kinds of work, in the mountains of North Carolina. The climate is cool and bracing, and much exertion, physical and mental, can be made without fatigue.

Through the generosity of a few Churchmen in New York, eight students from the seminary were enabled to offer me their services last summer for missionary work in the district of Asheville. I gladly accepted the offer.

Two of the young men were placed under the direction of two of our missionaries, and the other six worked under the direction of the bishop in two groups of three each.

The most satisfactory relationships, whether commercial, ethical or spiritual, are those that are mutually beneficial. Judged by such a standard, the ministrations of these young men were most gratifying. The students, I feel quite sure, were benefited by their experience, and I had voluntary testimony on all sides that they had done excellent and most acceptable work among our mountain people. Many wanted assurances that they would be sent again.

Their youthful enthusiasm was refreshing in some of the quiet, lonely mountain fastnesses. They showed

themselves wonderfully acceptable, and the people were appreciative and seemed to feel that these young men had come from the city because they wanted to be of them and to help them.

I made it a special point to visit the missions where they were ministering before the time came for them to return to the seminary, and I am delighted with the result of this summer vacation work, and hope to have them return.

It is interesting to have an account from these young missionaries of their experiences among a people who were not long since strangers and strange to them. They made a deep impress and their work will be remembered, I am sure, until they come again, if they do not tarry too long.

I am satisfied that as medical students are required to take a course in some hospital, if possible, before they are considered fully equipped for their life work, so should theological students have an experience training in some mission field as part of their preparation for the full ministry of the Church.

I can offer a field for many of them each year, and I commend the plan to other missionary bishops.

JUNIUS M. HORNER,
Bishop of Asheville.



SOME FUTURE CITIZENS OF JAPAN. WHAT SHALL THE CHURCH DO FOR THEM?

YOUNG JAPANESE PATRIOTS

BY LIONEL STREET, M.D.

DURING Japan's active campaign against Russia it was a daily sight in every Japanese town and city to see children whose ages ranged from four to fourteen "playing soldier." Not only the boys, but also the little girls, took part in this form of amusement, and while the boys looked quite soldierly in their gaily decorated uniforms, the girls were not a whit less attractive in their nurses' costumes of pure white adorned by the simple red cross (the badge of that Society which did so much for the army of both belligerents during the war). Every boy had his toy gun, sword, lantern, bugle or flag, as the case might be. Cannon also were noticeable in these "imposing pageants," very cleverly made by the older boys, who took command. Some of the boys were detailed off to the ambulance corps, and it was interesting to see them carrying "wounded soldiers in their litters."

Now for the other side of the picture: Little children in Japan are very much like children in America, even in their illnesses, but we do not have the fine hospital and attractive wards for them which, with the skilled service of physicians and nurses, do so much to relieve the suffering of the little ones of whom Christ said: "And whoso shall receive one such little child in my name receiveth me." (St. Matt. xviii. 5.)

One of the important features of our out-patient clinic in Kyoto is the children's department, and it is pathetic sometimes to see how brave the little sufferers are under treatment, and how grateful the parents are to the foreign doctor.

Our great regret is that we have as yet no hospital building in which to treat our cases. In spite of this fact, however, many requiring operations who are referred to the Japanese hospitals prefer to take what treatment they can

get at the clinic to going to one of their own establishments, and perhaps be refused admission for lack of accommodation.

Apropos of hospitals, it may not be out of place to mention here that the city of Kyoto has a population of about 400,000; that the Imperial University Hospital (which ranks second in the empire) has capacity for only 450 in-patients, and draws on the country at large for selected cases; the Provincial Hospital for 250, and the several private hospitals can perhaps care for about 500 more. Thus only a very small per cent. of the population can be given hospital accommodation at one time, and the accompanying letter from the Governor of Kyoto Province shows how gladly he will welcome our Church hospital when we shall be able to erect it:

"KYOTO, June 1st, 1906.

"Dear Dr. Lionel Street:

"I beg to acknowledge the receipt of your note dated the 28th ult. I must thank you for your kind friendship during your stay in Kyoto. It is with deep regret that I have heard you are obliged to go home for the time being, owing to Mrs. Street's illness. I hope and look forward to your speedy return to us.

"As for the philanthropic hospital you started in this city, especially the charitable work for the soldiers' families during the late war, I beg to express to you my hearty thanks. I think it must be a great pleasure to the citizens of Kyoto to know that you are going to establish a more complete charity hospital here later on. As for my part, I beg to say that I welcome such a beautiful work as yours with all my heart.

"I remain,

"Yours truly,

"CHOHOMORI,

"Governor of Kyoto Fu."

(1009)

A MINING CAMP IN WESTERN NEVADA

BY THE VENERABLE A. LESTER HAZLETT, PH.D.



TYPICAL STREET IN WESTERN MINING CAMP

BECAUSE of the remarkable and rapid development of the western part of the State of Nevada, it was thought best by the Bishop of Sacramento to appoint an archdeacon, who should travel over that part of the missionary district situated within the borders of that state. Accordingly, I began my duties, and in three weeks have already visited a number of places where religious services in the past have been very irregularly held. The heart of the general missionary has been greatly cheered by the welcome extended by the people in these small, out-of-the-way places, and by the interest manifested.

I left Virginia City last Thursday morning for Mina, a town just nine months old, at the junction of the Southern Pacific and the Tonopah and Goldfield Railroads. Although but 125

miles from Virginia City, the entire day was consumed in the trip. Arriving at 5.30 P.M., I was busily engaged with soap and water, removing the grimy evidences of a desert journey, when the door of my room was opened by the chambermaid, who, without apology for her intrusion, began to tell me of a man who had been picked up in a serious condition from typhoid fever, and who, having been placed in the jail—that being the only place wherein was a bed that could be used in cases of contagious diseases—had died; an unknown man in a strange country, speaking a language that no one had been able to understand. She said that they were even then taking the body out for burial, with no one to say “a bit of prayer,” and she doubted if there was a prayer book in the camp. I found that she was a Roman Catholic, and having guessed that I was a priest, she wanted me to give the man a decent burial. Mounting the wagon I rode with her husband, the deputy United States marshal, and three others, to the place of burial. There were three other graves in the vicinity—low-lying hillocks, unmarked by board or slab, desolate and lonely on the sun-baked desert. Under one mound rested a suicide, under another a murdered man, and the third covered the remains of one who, having fallen down the shaft of an abandoned mine, had starved to death. We buried the stranger in the company of these whose end was scarcely more tragic than his own.

It is seldom that either priest or preacher comes to Mina, though three months ago the Rev. Mr. Unsworth, of Trinity Church, Reno, stopped over night and held a service. The next day I visited everyone in town, going the rounds of the box-cars wherein live the families of the railroad employees and calling at the few newly-built cottages. The population is about 250. I put up

notices of a service for that evening in all the saloons and barrooms, as well as in the few stores, and at 8 o'clock had Evening Prayer, followed by a sermon, in Mina Hall. The small room was filled, more than 100 being present, fifty of whom were men. I made the personal acquaintance of each in my audience. If my readers could have heard these men beg of me to come often, pledging me their presence, and the eagerness in the voices of the women as they asked me if I would tarry long enough on the morrow to baptize their children, they



"BUCKAROOS" ON THE PRAIRIE

would have realized better what home missions may mean.

The next day, before leaving for the north, I baptized five children in three homes, promising to return in the near future and take under consideration the gift of a piece of land whereon to build a chapel. If Mina becomes the headquarters for the repair shops of both the railroads at whose junction it is situated—as seems likely—it will be an important point.

During the few days since my appointment, I have preached to 940, buried six persons, and baptized eleven. We make our home in the house long occupied by Bishop Whitaker, whose memory here on the Comstock, after the lapse of many years, is like "ointment poured forth." I have unbounded faith in Nevada, destined yet to be a great state not only in size, but in wealth and population. Here, both cities and fortunes are built in a day.

WORD FROM DR. LLOYD

THERE has been received at the Church Missions House a cablegram from Dr. Lloyd, announcing the safe arrival of his party in Bombay on November 22d. At the same time the editor received a personal letter written from Egypt, a portion of which he shares with the readers of THE SPIRIT OF MISSIONS:

"I was distressed by the notice of Bishop Schereschewsky's death. I have wanted very much to see him—and now I shall not have the privilege. He was one of the great men. It would have been an honor indeed to look into his face. But he has that he has long wished for. No man dare grudge it him.

"Of course, you know I have been having the jolliest, best time possible, and I believe it will be increasingly interesting. I wish all my friends could be with me here. To stand where was the centre of the first civilization causes unique sensations. To look at their monuments is intensely interesting. I have what I have wished for very long. May it be yours some day, if, indeed, you have not run before me and seen it all."

¶

A missionary in China writes:

I HAVE slowly waded through the Analects of Confucius and am now within about three hours of the end. I shall go through them once more, I think, to try to make a little more permanent the path I have trod through the snowdrift, and I don't know why I shall ever want to look at them again. There is considerable admirably high morality in the thing—but its very morality only appears the more shallow for the absence of the smallest spiritual gleam. If you can imagine anyone trying to make a beautiful forest out of an excellent assortment of telegraph poles you have an impression of the Analects—upright, clean, impressive, useful—but never a green leaf.



GROUP OF DELEGATES TO MISSIONARY CONFERENCE AT ASHEVILLE, N. C.

TWO MISSIONARY CONFERENCES

THIRD MISSIONARY DEPARTMENT

ENCOURAGEMENT and progress are the impressions left as a result of the second annual missionary conference of this department, held in Asheville, N. C., October 23d to 25th. Those who have believed in the department conference as an improvement on the old missionary council may feel their belief justified, as there can be no doubt that a larger number of people is reached by these several conferences than was reached by the missionary council. Not only was the attendance of delegates encouraging, showing a marked increase over last year, but the presence of the citizens of Asheville showed that the Church people are interested in studying the problems that confront the Church.

Trinity Church was crowded to its utmost capacity when the long procession of choristers entered the doors, followed by a large number of the clergy in vestments, and by the seven bishops who were present. After the service Bishop Horner made a graceful speech welcoming the conference to Asheville in the name of the Church and of the city.

The subject of the addresses of this first service was "Missions the Measure of Christian Vitality." Bishop Peterkin, Bishop Gibson, the Rev. William Meade Clark and Mr. John W. Wood were the speakers. Christian vitality was defined as meaning more than Christian existence. Vitality means something more than the mere power to support life. A man may be a Christian in one sense and not be missionary in spirit, but his Christianity in this event is not of a robust and vital kind. This kind of Christian life is to true "vital" life what sickness is to health. The missionary spirit is a true measure of the conception which a man has of his religion, and is in this sense a measure of the Christianity of an individual, a parish, a diocese, and of the Church at large.

The First Day's Session

The business meetings of the conference were held in the Y. M. C. A. auditorium. When the meeting opened on the first morning, the hall was well filled and soon every seat was taken and men and women were standing in the back of the room. Mr. Hulse spoke first of the Men's Thank-offering, and much interest was shown in what he had to say of the great opportunity that is to be afforded the men of the Church to show their gratitude for three hundred years of Christianity in this country. Bishop Burton, the Rev. W. S. Claiborne, of Sewanee, and the Rev. Dr. Scollay Moore, of Parkersburg, W. Va., spoke of the work that is being done and that remains to be done by the Church for the mountaineers of the states in the department. Each speaker testified to the sturdy character of these people. What they need is education, but education which will make Christians of them. Church schools and churches are the great needs of the mountain missions. The people are ready to be taught; they make faithful Church people when once instructed. The Church has done wonders already by Christianizing whole communities which have been practically heathen, and where lawlessness reigned supreme. Dean Capers, of Lexington, read an interesting paper on the latent resources of the Church. He estimated that the communicants of the Church in this department possessed some \$1,500,000; he estimated the income from this capital and said that as far as he could ascertain only 1.3 to 1.6 per cent. ever was given to the Church. He had corresponded with many rectors of parishes within the department and made the startling statement that in the majority of parishes, three-fourths of the income of the parish went to pay the rector's salary. It would seem, according to these figures, that the parishes have not begun to do what they can. Not only this, but that as yet they have failed to

understand that the chief purpose of the Church is the spread of the Kingdom of God on earth, and that they have a larger work to do than that of paying parish expenses.

The Foreign Field

At the second evening service in Trinity Church Foreign Missions were discussed. The Rev. Mr. Ancell, of Soochow, China, gave a most interesting and encouraging talk on the present opportunity for the Church in China. He said that now was the time of all times to plant the Church firmly and strongly in China. The Chinese were awakening to their need for the products of western civilization. They were going to compete with the white races in the world's commerce. Unless some religion is given them which will restrain the evident materialism of our western civilization, they will inevitably become materialists, and be a distinct danger to the white races. The opportunity which presents itself now may pass in a few years, and then it will be too late to do what could now be done with comparative ease, that is, the Christianizing of China. The Right Rev. C. C. Penick, sometime bishop in Liberia, spoke of Africa and the Negro. He said that the Negro was the riddle of the races; that no man could offer any solution to the problem of what to do with him. He is the infant race among all races, and we must treat him as such. God has put the Negro race into the world as a test of the races with which he comes in contact. The bishop also spoke of the wonderful work that is being done for the Negro in Uganda, and cited it as an example of what can be done. The Rev. R. P. Williams, Archdeacon of Washington, read a paper on missions within the United States, and devoted most of his time to a discussion of the imminent problem of the assimilation of the immigrants that are being poured into this country from the old world every year. Last year the number reached 1,100,000. The Church must do its share in making Americans out of this huge number of foreigners.

Work among the Negroes

The most important subject brought up in the second day's meeting was the work of the Church among the colored people. Bishop Cheshire, Bishop Strange and the Rev. Mercer P. Logan were the speakers. The Church has done something for the Negro, but very little when we consider the amount that remains to be done. Of the white population of the dioceses in the department there is one communicant to every 125 of the population, while among the black population there is one communicant to every 1,500. It was brought out by the several speakers that the Negro does not feel that he is respected in our Church. He knows that the colored clergyman is not listened to in conventions and that he has not his share in the administration of the Church. It was said that we have pauperized the Negro churches by supporting them when they should have been made to support themselves. It was admitted that the question is a vexed one, but that this Church, which stands for the fact that all men of whatever race are the children of God, and which is the only Church beside the Roman which admits the Negro to anything like fellowship, can and should do something more for him in the future than it has done in the past. Bishop Strange proposed a method of dealing with the difficulty which has been suggested before. It is to make a separate missionary jurisdiction of the Negro churches in the states of the south and to place over it a bishop of the Negro race. The whole discussion of this difficult subject was marked by the utmost kindness, and the deepest concern that only the best and fairest and most Christian solution of the problem should be found.

The Mass Meeting

The closing meeting of the conference was held in the auditorium on Thursday evening, October 25th. When the choir and the bishops and clergy filed onto the stage there were fully 1,500 people in the audience. Bishop Cheshire presided. A

hymn was sung, the creed was repeated, and the prayer for missions said. Mr. George Gordon King was the first speaker. His subject was "The Encouragement to the Church of the Missions of To-day." The great audience listened attentively as he described the progress that the Church was making toward Christianizing the world. Vice-Chancellor Wiggin, of the University of the South, spoke next on "The Relation of the Episcopal Church to Future National Life." He gave a scholarly exposition, which deserves to be published. Bishop Strange made an eloquent address on the methods by which the Church grows and propagates itself. He dwelt at some length on the Lambeth quadrilateral as the basis upon which the Church stands and as entitling her to the support of the entire nation.

On all sides were heard expressions of satisfaction with the conference. It is certain that the department conference has taken its place in the life of our dioceses.

FOURTH MISSIONARY DEPARTMENT

A GENUINE, open-hearted southern welcome awaited the delegates whose privilege it was to attend upon the meeting at Columbia, S. C., November 6th to 8th. The bishops of the several dioceses in the department were present, besides representative clergymen and laymen, and the meetings were characterized by an increasing enthusiasm. The dominant note of the conference was one of serious purpose to search and find out our points of weakness, and the causes impeding the work, and to discover and apply a remedy; and if now and then a note of discouragement seemed to be sounded it was only because of the desire of the speaker to strengthen the points of weakness. But the general tone of the conference was helpful and hopeful and distinctly uplifting, and has added to the ever-growing conviction of the power

and influence of the department conferences.

A large congregation gathered at old Trinity Church, the mother parish of the city, at the opening service on Tuesday night. The choirs of Trinity and the Good Shepherd led the procession of nearly 100 clergymen. After a brief service the venerable Bishop of South Carolina welcomed the conference with words of loving greeting. The Rev. C. B. Wilmer, D.D., rector of St. Luke's, Atlanta, was the first regularly appointed speaker on the topic, "The American Episcopal Church, and its Place in the Life of the Nation." In a speech strong, pointed, spirited, he discussed the faith and practice of the Church, its contribution to the religious world of to-day, and its failure to accomplish adequately its mission. The Bishop of Georgia followed in a strong speech on "The Present and Future Work for the Nation on the Part of the American Episcopal Church." There was no mistaking the clear, clarion call with which he declared that the Church had a distinctive mission in bearing testimony to the love of the Scripture, the value and efficacy of prayer, obedience to an absolute standard of right, and the necessity and privilege of worship.

Wednesday's sessions of the conference were full of deep interest. It is not possible to make a detailed report, and only features of special importance will be here mentioned.

Bishop Bratton's paper on "Intercessory Prayer" at the morning session was, perhaps, the best paper read during the sessions of the conference. It was a fitting treatment of the subject and was received with marked approbation. The conference was grateful to the Board of Missions for sending Mr. John W. Wood to its meetings. In his address on "The Development of the Latent Resources of the Laymen" he said that nowhere in the country can there be found a body of laymen with greater capacity for accomplishing useful and helpful tasks than the laymen of the Episcopal Church. The latent resources he men-



DELEGATES TO CONFERENCE OF THE FOURTH DEPARTMENT, COLUMBIA, S. C.

tioned were: A high and worthy conception of what missions are; a trained business ability; the layman's spirit of fair play, which would make him a champion of the missionary when the latter is misrepresented; his social influence, which can be used to bring prominent fellow laymen into personal relations with missionaries; and, finally, there is the layman's power of prayer, which can be enlisted on behalf of missions when he knows for what he is asked to pray.

The presence at the conference of the Rev. J. Lindsay Patton, of Japan, and the Rev. B. L. Ancell, of China, added largely to the interest and the profit of the meetings. Their addresses were straightforward, earnest, clear statements of conditions and needs in their several fields of work. By request of the Hon. R. P. Hobson, whose notable address was one of the features of the Wednesday night's session, a resolution was moved by the Bishop of Alabama, and adopted by the conference, making the bishops of the conference a committee to report to the next General Convention the basis of plans and methods for securing the co-operation and organization of all Christian forces for the speediest and most efficient work in evangelizing the world.

Among the many social features which gave evidence of the delightful hospitality of Columbia's citizens, was the reception tendered by the Chamber of Commerce to members of the conference and their friends at the state capitol.

On Thursday evening, as the crowning work of conference, was held a great mass meeting for missions in the opera house. It is estimated that 1,200 persons were present, and it is said that this meeting was the largest gathering ever held in the city of Columbia, or indeed in the state, in behalf of missions. A splendid choir of 150 voices, with an orchestral accompaniment, furnished inspiring music, and the great audience gathered there sang with



From left to right: the Rev. W. P. Witsell, Bishop Capers, Mr. John W. Wood, and the Rev. R. W. Patton

unmistakable fervor the old mission hymns, consecrated by years of service. The ringing voice of the department secretary, the Rev. R. W. Patton, bore an earnest message full of eloquent appeal, and an unmistakable witness to the great gift of the Church and its return in missionary endeavor. The Rev. R. W. Barnwell, of Petersburg, Va., pressed home with loving and persuasive logic the power of the ever-abiding spirit that compels toward missions, and Mr. Wood gave a brief talk on the "Church's Progress in Missions." Altogether, the meeting was a most inspiring gathering.

Too much praise cannot be given to the Rev. W. P. Witsell, and his efficient central committee on arrangements so carefully planned and carried out for the convenience and care of the conference, and appropriate resolutions were adopted for the many hospitalities shown.



EPISCOPAL HALL, VALLEY CITY, NORTH DAKOTA

IN THE LAND OF THE DAKOTAS

BY THE REVEREND LAURENCE G. MOULTRIE

IN North Dakota there are 70,000 square miles with a population of 500,000. In this area there are 52,000 farms, ranging in size from the modest 160 acres of the new settler to the 20,000 acres of the bonanza farmer. There are in this district twenty-nine towns with a population of more than 1,000 inhabitants, of which two only have 13,000, two over 5,000, the remainder ranging from 1,000 to 5,000.

In this field the Church has one bishop and twenty missionaries—all energetic, active, consecrated men—and 1,800 communicants. There are church buildings in twenty out of these twenty-nine towns, and in eighteen other smaller towns and villages. Regular services are held in eighty-six different places, each missionary caring for four or more mission stations. The average number of miles travelled by those of the missionaries who hold services at more than one point—and this means all but two of the clerical force—ranges from 150 to 2,000 miles each month. The total number of miles travelled—

outside of the bishop's visitations—aggregating several thousand monthly.

Services are held in churches, school-houses, cottages, barns, on the lake shore, in store buildings, in the public parks, in lodge rooms—in fact anywhere and everywhere where the two or three can be gathered together. The missionary has to be a jack-of-all-trades. Besides being the spiritual leader in the community he is often the janitor, musical director, organist, undertaker, carpenter, Fourth of July orator, foot-ball and basket-ball coach, and half a dozen other things. He reaches his appointments (or doesn't reach them as the case may be) in all kinds of ways, and at all sorts of times, day and night—by passenger train, freight train, automobile, bicycle, buggy, railroad velocipede, or on foot. He has been known to charter a switch-engine in order to meet a hurry-up appointment.

The writer is one of these same missionaries. His particular work is in one of the easiest of the North Dakota fields. There are no hardships connected



SIXTY THOUSAND BUSHELS OF WHEAT ON THE GROUND AT NEW
ROCKFORD, NORTH DAKOTA. ALL ELEVATORS FULL

with it. An occasional trip of 150 miles, partly on a passenger train and partly by freight, arriving generally in the small hours of the morning, only lends a little flavor to an otherwise ordinary existence.

Many situations have to be met for which our more staid Churchpeople in better organized and more settled fields might be unprepared. The writer, for instance, on a recent trip to one of his appointments found the town billed for a minstrel show. It did not take long to look up the proprietor of the show and make a "deal" with him, by which he agreed to hold his performance in abeyance until after the "meetin'," on condition that the missionary accept a "complimentary" to the show, and announce the performance to the congregation after the service was concluded. For the sake of the Church, the missionary did this, but it was pain and grief to him. On another trip, at the close of the service, he was called upon to go into the country five miles to assist the village undertaker in his duties, in "preparing a corpse for shipment." It took three and one-half hours to go the five miles, most of which time he spent on his back beneath the auto, in a frantic endeavor to "make the thing work." On the same day the woman's guild met in rooms over a livery stable, where the hostess lived. That meeting was pervaded by the odor of—well, not sanctity.

In our work there is a refreshing sense of the unexpected all the time, which is invigorating. The few hardships are forgotten in the spontaneous welcome which is always extended, and without which things would be very different. The very best of people are located everywhere in all the towns of the state, and nothing is too good for the missionary when he comes.

At the home town of the writer—Valley City—there is a Normal School, which is attended by upwards of 500 students from almost every county in the district. Here the Church has just undertaken a new enterprise—a church hall for the students. A splendid property has been purchased, on which one-half of the purchase price has been paid, largely from local gifts, the other half being carried in the form of five notes payable annually in December. The hall is crowded, yes, overcrowded, all the time, and is daily demonstrating its necessity. The influence of the Church on these young people in an eminently practical way cannot be overestimated. They are all of them to go forth throughout the state to teach the young, and from them very largely our Sunday-school teaching force is recruited. Anyone who is interested in young people will do well to investigate this work and give it the financial backing which it needs.

All our efforts in Church work in

North Dakota are limited, sadly limited, by the lack of men. We have the field, waiting for our work, and, strange to say, we have a little money, but, alas, the laborers—the kind of laborers we need—are woefully scarce. Any field here will do much toward self-support; the will to work and to do, as far as their means will allow, is everywhere. The people are responsive, and long for the

services. No more promising field can be found anywhere for the man who is ready to work, and to put into his work the practical common sense which is so readily appreciated and supported, and always demanded on the frontier. There must be many who are looking for such an opportunity. A welcome is awaiting them in North Dakota, and the people will stand by them.

AN INCIDENT OF LIFE IN CHINA

A GREAT deal of excitement has been caused here (Hanyang*) during the last few days through the discovery of a boatload of kidnapped children on the banks of the Yang-tze just above the city. A couple of men were trying to dispose of the dead body of a child among the large quantities of lumber stored south of the city. The lumber people, finding this out, made a big row, and demanded that the body should be taken away; they then accompanied the men with the dead child to their boat. They inquired what their business was and were told that they were engaged in the lampwick trade. A small quantity of pith wick, such as is used in the native lamps, was piled up on the deck, but scarcely sufficient to provide business for half a dozen people. The suspicions of the lumbermen were aroused and they asked what was in the hold of the boat, and were told in reply that the boat was empty. One of the men, however, heard a deep moaning proceeding from below the deck, and insisted on removing some of the planks to see what it was, and found to his horror twenty-six children huddled together in the hold of the boat. Two of them were girls of eight and nine respectively; all the others were boys between six and ten years of age.

This boat-load of live freight was in charge of five men and a woman. On being discovered, the woman attempted to run away, but was prevented by the indignant throng who had now gathered

around the boat. Close at hand was a small military *yamen*, from which were dispatched a few soldiers, some of whom took the six boat-people prisoners and escorted them to the *hsien's yamen* in the city, while the others took charge of the boat and the children.

It is found now that these people came from Szechuan and have been kidnapping children all the way down the river. One little boy belonged to a place quite near to Hanyang, and has since been claimed by his parents, who had been greatly distressed about him. Several others too have been identified by relatives and friends, some of whom have come from distances considerably west of Ichang. Eight others have been placed in the Great Buddhist temple—the Kueiynsze—at the west of the city, waiting for claimants, otherwise they will be made into priests.

Two of the children had already been sold as slaves in Hankow, but have been traced and brought back, and the purchasers are with the kidnapers in gaol awaiting judgment.

Two things connected with this sad incident strike me as remarkable. First, that it should be possible for such a cargo to come so long a journey without being discovered at the various *likin* stations. Second, the great change that has come over the Chinese people, in that men who a few years ago probably would have considered this none of their business should follow the matter up in such a way as should lead to the arrest of the criminals and the liberty of the little captives.—*North China Herald*.

* Hanyang immediately adjoins Hankow, with which, and Wuchang, it forms practically one great centre of more than one million people.

NEWS AND NOTES

FROM MANY PARTS OF THE FIELD

AT the time of our last issue only a cablegram had been received telling of the death of Bishop Schereschewsky. A letter was following, but had not yet come to hand. Directly after the burial Bishop McKim wrote as follows:

"I cabled you of Bishop Schereschewsky's death Monday morning, the 15th. He passed away quietly at ten minutes past five the same morning. The disease was diabetes. Dr. Teusler told me Sunday evening that he feared the bishop might not live twenty-four hours, but when I called at the house about eight o'clock and saw the bishop as usual sitting in his study chair, I thought 'Surely the doctor must be mistaken.'

"The funeral was from Trinity Cathedral Monday afternoon at two o'clock, and the burial at Aoyama cemetery, Tokyo. Bishop Foss, of Osaka, and Bishop Partridge, were present. Bishop Foss took the opening sentences; Bishop Partridge the lesson, and I the rest. There were fourteen clergy in the chancel—seven of the American Church mission, three of the English Church mission, three Japanese clergy, and Mr. Hu, the Chinese priest who is sent here by Bishop Roots to work among the Chinese students. The American ambassador and his secretaries were present, and also Bishop Nicolai of the Russian Church mission.

"Bishop Schereschewsky was finishing the references in the Book of Malachi. He said to me a week ago: 'I am never without pain; I do not care to live, and when I have done this book I pray the dear Lord to take me to Himself.' It was his *nunc dimittis*. May God grant him the rest he so prayed for!"

The Right Reverend J. T. Holly, D.D., our bishop in Haiti, writes on November 8th, saying:

TODAY is the thirty-second anniversary of my consecration and the beginning of the thirty-third year of my episcopate; also the forty-sixth year of my labors in Haiti.

I write on this occasion simply to make known my thankfulness to our Heavenly Father for the favors which He has been pleased to bestow upon me, notwithstanding the trials and perils of my sojourn here.

Since the mission was established here a faithful band of twenty laborers in the Lord's vineyard have been employed therein, of whom seven have gone to rest from their labors, and thirteen still continue in the body under God's blessing. Four candidates are being trained in our local theological school, and three are being prepared abroad for Gospel labors here, one candidate in each of the following institutions, viz., St. Stephen's College, Annandale, the Divinity-school, Philadelphia, and the Bishop Payne Divinity-school, Petersburg, Va. Furthermore, a medical mission has just been organized here, and all the preliminary steps have now been taken to construct a hospital in Port au Prince, for which the funds are in hand, contributed by a tried friend.

Finally, renewed efforts are now about to be put forth to establish an industrial school, for which fifty-six acres of land are in hand; a mechanical engineer, a graduate of Pratt Institute, Brooklyn, holds himself in readiness to employ his talents as soon as the needed funds have been contributed to make a beginning on a solid foundation. Meanwhile two Haitien apprentices are being trained at

St. Paul's Industrial School, Lawrenceville, Va., and have now entered upon their third and last year, one as a blacksmith and the other as a wheelwright.

For the progress thus made in our Gospel work in Haiti during nearly a half century, in connection with my ministry in this mission field, by the great mercies of God, who has led me safely through sore trials, I bless and praise His Holy Name with a thankful heart.



Bishop Kendrick writes as follows:

AT Farmington, N. M., the foundation of a church building has been laid, and work will go on as money comes in. We have a fine location, one of the best in town. The Woman's Guild is raising funds by the sale of Navajo blankets and Indian curios. This county has just been opened up by a railroad, and it will be one of the important counties of the territory. We are needed there, and I trust that the Rev. Mr. Hinson will find friends for his important work.

At Raton, N. M., the Rev. William Wyllie has resigned, greatly to my regret. The difficulty there is that property was not acquired at an early day; rather property was acquired which we did not use and some one else has taken possession. There is the prospect of acquiring a church home, in which, I trust, we shall not be disappointed. Our membership is not large but it is influential and faithful. Holy Trinity mission has just been organized with Mr. William A. Chapman as warden.

At Mesilla Park and Las Cruces, N. M., the Rev. Hunter Lewis is enlarging his church and building a rectory. Besides his church work he is a teacher in the public schools at Mesilla Park. He is one of our busiest men.

Roswell, N. M., is still vacant and I am looking for some one to fill the vacancy. It is already an important

town and will be one of our most important towns in New Mexico. It will be worth while for some one to take this field, but he must come as a missionary, not for his health. A single man is preferred, as the financial situation is not assured.

The Rio Grande circuit, N. M., as we call it, is vacant by the retirement of the Rev. Joseph H. Darling. It consists of Deming, San Marcial, Socorro, Hillsboro and Lake Valley. It is hoped that the right man will soon put in an appearance for this field. He should be an unmarried man, as we cannot provide support for a family. At Deming, a rectory has just been completed. This is the most important town in this circuit, and we think that it will grow in importance. Our Church community here is small, but very intelligent and faithful.

Silver City, N. M., is vacant, by the resignation of the Rev. Henry W. Ruffner, who has been compelled to leave us on account of his health. He was one of our most valuable men and his loss will be felt in all departments of our work.

Alamogordo, N. M., is vacant. It has been for a year under the charge of an efficient lay-reader, Mr. J. William Pearson, who is a postulant for Holy Orders. He has been ordered away by his physician. There seems to be no other way of caring for Alamogordo, N. M., and Marfa, Tex., than by combining them under one missionary, who will divide his time equally between the two. Both places want well men, and deserve them. There are at this time an unusual number of vacant missions in the missionary district of New Mexico. We raise the cry of the man of Macedonia to brethren who are well fitted for the work, to come and help us.

In the missionary district of Arizona everything is supplied, except Winslow, which we hope we can supply by associating it with the Needles, in Cali-

fornia; and the new mission at Yuma is not yet permanently supplied with a missionary.

The Rev. Julius W. Atwood, of Trinity Church, Columbus, O., took charge of Trinity Church, Phoenix, Ariz., on the first of November. He leaves Ohio on account of his wife's health, and comes to Arizona on account of his interest in us.

A fine rectory has been built on our church lots in Douglas, which enables the Rev. Mr. Simonson to have his family with him.

At the hospital of the Good Shepherd Miss Thackara is in the east for a visit to friends and in the interests of the hospital. The deaconess, Mary Elizabeth Metzler, is in charge during Miss Thackara's absence and is doing good work. Miss Thackara needs to be relieved of much of the detail, so as to give attention to the more important interests of the hospital. The deaconess will help her when she is at home and take charge when she is abroad.

From Bishop Spalding, Steamboat Springs, Col.:

I 'M having a fine trip, holding services in Methodist and Congregational churches, and schoolhouses, calling on the scattered Church people and baptizing babies. It makes one feel sad that the Church has made no progress, especially when Bishop Williams of Nebraska and Ostenson were in here long before any of the denominations who now have flourishing churches. The folly of adding western Colorado to Utah is too clear to need argument to one who knows the country. I can 'phone from here to Denver for fifty cents—Salt Lake is hopelessly far off. Next year the railroad will make this town only seven hours from Denver. It will be years before it goes through to Salt Lake, and until then Salt Lake is three days and three nights away.

I had a fine service in the Methodist

church yesterday. They have a female evangelist here and I heard her yesterday P.M. She told of an Episcopalian clergyman who had lectured to her at the Moody Bible School, Chicago, on the Holy Spirit. Among other things the man told them was that "no one could belong to the Brotherhood of St. Andrew in his Church unless they could pray for five hours at a stretch!"

A MEETING was held in New York City on November 17th which seems to have possessed an unusual significance. Laymen from eleven cities were present, representing various organizations engaged in active Church and missionary work. A National Federation was proposed and steps taken toward its formation. While clergy as well as laity were present, the special feature of the Federation will be that it shall be carried on by laymen. Already many of the organizations represented have done remarkable work in their own cities. The Laymen's Leagues in Pittsburg and Buffalo respectively, each have a record of some eighteen years of service, during which many new congregations, and property to the value of hundreds of thousands of dollars, may be shown as the direct result of their labors. The same is true of the Lay Helpers' Association in New York, and of other societies represented at this gathering.

The organizations proposed are to be made up of men exclusively. They are to labor for missions in all the world, but are to have as their task the conversion of the men at home to the mission idea in its broadest sense, careful training and systematic work always to follow such conversion. Invitations are to be extended to all lay organizations to send representatives to the meeting in New York in February. The chairman of the conference just held was Mr. Eugene M. Camp, of New York, and the secretary Mr. Clarence M. Abbott, of Albany.

ST. PAUL'S NORMAL AND INDUSTRIAL SCHOOL, LAWRENCEVILLE, VIRGINIA

A SIMPLE STATEMENT

ST. PAUL'S SCHOOL is in the Diocese of Southern Virginia, midway between Norfolk and Danville. It is governed by a board of trustees of sixteen members, clerical and lay, of which the Bishop of Southern Virginia is president, Archdeacon Russell being secretary and assistant treasurer. The Rev. Dr. Alsop, a member of the Board of Missions, is also a member of this board.

Archdeacon Russell is principal of the school, and the Rev. R. C. James, chaplain. There are eleven other instructors, and the school course includes mathematics, geometry, Latin, political economy, physics and chemistry, English, history, geography, arithmetic, hygiene, physiology, science, algebra, the piano, vocal and Church music, and wind instruments. In the department of domestic work, laundry, cooking, plain sewing, dressmaking and housekeeping are taught; the productive industries are in the saw and planing mill, the brick plant, plastering and brick-laying, carpentering and repairs, cabinet-making and painting, printing, turning, blacksmithing, tailoring, shoemaking, harness saddlery, wheelwright, mechanical and electrical engineering, and ice plant. In these departments six women and eighteen men are employed as instructors. The business department employs a manager, bookkeeper, stenographer, registrar and secretary. The school is under military drill. There is a library, also a missionary department, and the *Southern Missioner* is edited and sent out from the school press. There is a trained nurse at the infirmary.

There are now more than twenty buildings connected with the school, and

there are 450 pupils admitted this year, with 127 to enter before February 1st. These have come from twenty-five states of the Union and from Porto Rico, Cuba, Haiti and Canada. Ten of the graduates are now in Holy Orders, two others having died; two-fifths of the graduates are employed in teaching and in other professions, two-fifths are married or in domestic service, and the remainder are occupied in such industrial pursuits as they were trained for in St. Paul's. For the first ten years of its life the school was not sufficiently equipped to do much to train students in these pursuits, but since that time great stress has been laid on the industrial side of the work, and many competent men and women have gone out from its industrial departments into the active duties of life.

By sending to Archdeacon Russell, at St. Paul's School, a bulletin of information or the last catalogue can be obtained, giving more details about this work.

It should be known to all friends of Negro education, and particularly to those who have at heart the welfare of this school, that there is urgent need of more immediate and liberal support. It has never been possible to place this work upon a sure financial basis because of the poverty of resources, and therefore the pressure of daily needs has been constant. Just now it is unusually so and a considerable amount for support should be immediately forthcoming. Those who desire to help in this important matter may address R. C. Taylor, Jr., Treasurer, or the Rev. James S. Russell, Assistant Treasurer, Box 149, Lawrenceville, Va.



CHANCEL OF ST. SAVIOUR'S CHURCH, WUCHANG

THE CHINESE THANKSGIVING DAY

BY THE REVEREND L. B. RIDGELEY

IN a land where spring begins in February, autumn in August, and winter early in November, it seems hardly appropriate to keep Thanksgiving Day as "harvest home" in the end of November. To a people who know nothing of the Pilgrim Fathers and early American history, the day kept by Americans has no historical and domestic associations. These are the reasons why it has been decided to appoint a different day for "Thanksgiving Day" in the Chinese Church.

The day fixed upon is the one known in Chinese astronomy as mid-autumn, the fifteenth day of the eighth month, which fell this year on October 2d. It is one of the great festivals of heathen China, and is generally known as the

"Moon Feast." It falls on the day of the full moon just after the autumnal equinox, the full moon known in England and America as the "harvest moon," when, because the air is so clear, the moon seems unusually large and bright, and, because of the angle of ecliptic and orbit, it rises at about the same time for two or three days.

Among the heathen Chinese, not only is the day kept with family-gatherings and feasts, but the worship of the moon is the central ceremony. In the evening, just before moonrise, they gather around the feast, which is spread either in the open courtyard, under the sky, or just inside the open door. In the centre of the table is the pile of "moon cakes," round, flat cakes of dough, with a layer

of sweet date-paste between the top and bottom, baked on flat griddles or stones, and stamped with little symbolic designs in red. The lowest cake in the pile is, perhaps, the size of a big, round platter, or maybe only as big as a large dinner plate; the next smaller, the next smaller, and so on until a very tiny one finishes off the pile, making a conical tower.

Before the assembled company begins to eat the whole pile is lifted up, in offering, toward the moon, which by that time is risen or rising—"cakes to the queen of heaven." Then the people all rise and perform their devotions, either kneeling on the ground and striking the head (making the *ko-to*), or else raising the joined hands to the level of the eyes and bowing. It is said that if the moon does not appear this night there will be rainy weather for six weeks.

It is hoped that by appointing the day as a Christian feast, with its worship and family gathering, we may save the Chinese Christians from the danger of being drawn into heathen observances, and also cultivate among them the sense of gratitude for God's gifts in the fruits of the earth, and the habit of expressing it, which is the object of our Thanksgiving Day at home.

At St. Saviour's Church, in Wuchang, for the first time, the Thanksgiving festival was kept on this day this year. There had been an early celebration of the Holy Communion in the oratory at the Divinity-school, but the service of Morning Prayer with sermon and Holy Communion at St. Saviour's was held at 11 A.M. The church was well filled, with a congregation almost as large as on Sundays, and more men than women; this in spite of the fact that the day-schools were not out in force, this being the regular autumn holiday.

The altar and sanctuary were tastefully and appropriately decorated, not with the heaps of farm products which sometimes at home make the church look rather like a market-place, but with a few selected offerings of fruits and vegetables at the foot of the lectern and

reading-desk, outside the sanctuary, and at the altar. At each of the front corners, on the floor, were three large bowls, of good china, one group containing three kinds of those beans which form the staple of Chinese diet, and the other three containing rice, millet, and another grain. On the retable were a few specially selected fruits—pomegranates, pears, apples, etc., and on the upper gradine, between the candlesticks, four of the delicate little Chinese porcelain wine-cups, one containing wine, one salt, and one flour (rice-flour, I believe).

In his sermon the Rev. Mr. Liew, the Chinese priest, spoke of the meaning of the feast, the duty of thanks, and the reasons for thankfulness in China today, and drew his lessons from the law of the thank-offering, in the Mosaic ritual, pointing the lessons of the use of wine and oil and flour and salt in that offering. The offerings of money were devoted to the spread of the Church in China. There were about thirty communicants; and we who were present felt that China had made a good beginning in keeping its own national Thanksgiving Day.

THE GREATEST NEED

Extract from a missionary's letter:

THE greater part of the problem I don't believe can be solved by any outside aid after all, it is just a question of the Holy Spirit working in and on the evangelist and people in each particular spot. It is not a question of method but of power. I almost wrote that word in capital letters. The vision of what one man *with* power might be doing right here, and the contrast with what the present situation amounts to, keeps that word continually before me. Do you ever wonder what to pray for, for the missionaries? Remember us as men who need spiritual pressure—pressure to crush us down to bed rock in ourselves, and pressure that goes forth from us "in season and out of season" because we cannot shut it all in.



OUR CHURCH AT MILLER'S TAVERN

AMONG THE VIRGINIA NEGROES

BY THE REVEREND THOMAS D. LEWIS

THERE are so many difficulties attending the establishing of a mission among the colored people and so little is published regarding the work in the country districts of the South, where most of the colored population lives, that I have thought a brief sketch of the beginning and growth of the mission at this place might be helpful to some others who are looking for opportunities to help these people and bring them under the care and nurture of the Church. We have taken the work here through all its stages, from that of a Bible-class, taught in a small room of a cabin among persons who were hearing for the first time the Lord's Prayer and the Ten Commandments, to a well-established congregation, worshipping in the little church here represented and joining heartily in the service.

This change has come in five years. It has been gradual; nothing unusual or

remarkable has happened in the work. There have been difficulties to be overcome, which are known fully only to those who have undertaken this work among the Negroes in country districts where our Church is entirely unknown, and where a perverted form of the Baptist faith holds absolute sway. The greatest difficulty is in getting an entrance; the beginning is looked upon with suspicion. One cannot begin successfully by preaching regular sermons or having set services; they are afraid of it. They are "priest-ridden" and they hold to this system with a blind loyalty. But if we begin with a Sunday-school and throw our life and zeal and our love for souls into it, we can in time gain their hearts and their confidence and lead them along; and in time the Church will win her way, and win the day. But often in the early history of such a work the very life of the mission is in peril, and only a loving patience

with their ignorance and superstition, and a God-given tact, will save the work from going to pieces.

When I began to build the church some of the colored people started the report that the movement was an effort on my part to get them under my influence and to draw them back into slavery. Nearly all of them were frightened away from the services. Once not even a single person came, and that, too, after several years of earnest work among them, but those who opposed it and really seemed to suspect some sinister motive in the work now have their children at the services and are themselves helpers in the work.

The densest ignorance regarding the Bible prevails among them. Many of those highest in their churches never seem to think of morality as being a necessary part of the Christian life. They have their conjurors and "trick doctors," who practise upon the sick as victims of spells; sometimes they fail and the patient dies under the horrible delusion. It ought to be impossible for such conditions to exist right at our doors. Surely our light ought to penetrate such darkness. A case has recently been under my knowledge of a trick doctor who got \$80 out of a patient, and, having "stripped him of his raiment departed, leaving him half dead."

The little church is built in a dense body of small pines. Just before we began to build, I asked all the men who were willing to help and could do so to meet me the following Monday morning and bring their axes to make a clearing in the woods for the building. Three men responded. Before they began work I told them it might seem a very small and unimportant thing to come there and cut down a few trees, but it was really a great thing, because it represented the first stroke of work in an undertaking which we hoped would bring a rich blessing into the whole community, into each of their homes and their lives; that before we struck a blow with the axe I wanted them to sing "O Sion Haste," and then to kneel in

prayer and ask God to hallow the spot and to bless our undertaking.

I wish all the readers of *THE SPIRIT OF MISSIONS* could have witnessed that simple service. The stirring words and music of that great missionary hymn echoing through the woods were an impressive call to action; and as each knelt in the dense forest, whose stillness at the close of the hymn was broken only by the rhythmic swell of the wind in the pines, it seemed indeed that the peace of God had descended upon the spot. Certainly to us who were there that morning it has always since seemed hallowed ground.

Our little church which rose upon the ground thus cleared, was completed only a few months ago. While inexpensive, it is churchly and attractive. Although we have not yet been able to complete its furnishing, generous help has been given in this particular by the congregation of All Saints', Chevy Chase, Md. We are trying to get it ready for consecration this fall, and, realizing how keenly responsive the colored people are to a beautiful, well-ordered and reverent worship, it is our great desire to complete the furnishing of the church. This is at present our chief need. I am also anxious to have a young girl in our neighborhood receive music lessons and be prepared to take charge of our organ, if I can find the means to do so.

A GREAT ACHIEVEMENT

THE news has just reached the Missions House of the extinguishing of the debt upon St. Mark's Hospital, Salt Lake City. When Bishop Spalding went to that difficult field he found a debt of \$38,000 resting upon this institution. Through the kind generosity and sympathy of his friends he has at last been relieved of this burden, the final offering for that purpose coming to him on Thanksgiving Day. The whole Church will rejoice in his success.

COMMUNICATIONS

CALIFORNIA'S GRATITUDE

To the Editor of THE SPIRIT OF MISSIONS:

TO THE SPIRIT OF MISSIONS and through THE SPIRIT OF MISSIONS I take an early opportunity to speak words of gratitude in behalf of the California Commission now in the East. To THE SPIRIT OF MISSIONS we owe much for its prompt and intelligent exploitation of our situation from the very days of the great disaster; for the space it has continuously given to our needs, with all the just demands upon it from other parts of our almost globe-girdling Church; and for the pertinent way that space has been used by the pens of those with large vision for the scope of the Board of Missions as well as of those expert and informed as to our actual progress and problems. As a periodical of the Church we have high cause to chorus the general sentiment that it is singularly typical of what such an agency should be and do.

To the bishops, clergy and laity, and to the staff at the Church Missions House who have so cordially welcomed us and opened "a great door and effectual" on this Atlantic seaboard, it would be difficult to overstate our sense of their demonstration of the brotherhood in Christ. A rectorship in other days in a wealthy and generous parish of a great city enables me to appreciate somewhat the almost constant strain upon the latchstring of the door to a congregation's gift in any of our Eastern cities. The warm welcome to dioceses and services and parishes and pulpits is all the more cheering to our San Francisco Church staggering to its feet, just because we know there are so many other sections of the Church with their own strong and pressing pleas. We thank God for the high favor. We thank our brethren one and all for their cordiality and their help.

Our vision is strengthened as we proceed. From the first summons by the Board of Missions to us to come East, the leaders in that, as well as we, have had the vision of opportunity out-reaching that of bald necessity. And as we come in contact with our Churchmen of large affairs that wider vision is clarified. One notable instance of which we are able to speak is that of Mr. J. Pierpont Morgan, who, with his characteristic sense of the situation and generosity, promises \$100,000 if within two years \$1,000,000 be raised for the Rebuilding Fund of the Church in the Diocese of California, his gift to complete the \$1,000,000, which is to be administered as already arranged jointly by the Board of Missions in New York and the Board of Administration in California.

The stimulus of such an interest and such a gift will be felt "all along the line."

WILLIAM F. NICHOLS.

Church Missions House, New York,
November 17th, 1906.



A SPANISH HYMNAL

To the Editor of THE SPIRIT OF MISSIONS:

Through the generous gift of a Churchman in Philadelphia, I am now in a position to supply to our Spanish-speaking missions in the new possessions a long-felt need. With the assistance of my wife, who is an accomplished musician, I have prepared and am about to publish and authorize, a Spanish provisional hymnal with notes, and an edition with the words alone. The work contains two hundred hymns set to the tunes commonly used in our American parishes, together with all the canticles, in Spanish, according to the latest translation of the Prayer Book, pointed and set to appropriate music for chant-

ing. The hymns are arranged in the order of the Christian Year, after the manner of the American Church Hymnal. They have been carefully selected from all the sources open to us. They are not a translation of our hymnal, it being nearly impossible to make such translation, although it has been my endeavor to secure counterparts of the hymns of our American hymnal so far as possible, and in every case to have doctrinal conformity to the standard of the Church.

I am in hopes of having the work ready by January, 1907, and to have it supplied by the publishers to any who require it, at the cost of manufacture. It may be obtained of the John C. Winston Company, Philadelphia, Pa., 1006 Arch Street, at twenty cents a copy for the musical edition, and ten cents a copy for the edition with words alone.

The entire cost of publication, electrotype plates, etc., has been generously contributed, as I have said, and the work is freely given in the hope that it will promote the Church and her worship among our Spanish-speaking people everywhere.

JAMES H. VAN BUREN,
Missionary Bishop.

¶

THE BOONE SCHOOL LIBRARY

BOONE COLLEGE, WUCHANG, CHINA,
September 21st, 1906.

To the Editor of THE SPIRIT OF MISSIONS:

Dear Sir—Many friends in America have sent us books and magazines, and others have sent us small sums to buy those books which we wished to have in our library. It is not possible for us to thank the donors individually for two reasons: first, they are so many—the more the better; and second, some did not send us their names. Therefore I request you to allow me some space in your valuable magazine to thank those who have helped us in this way.

I take this opportunity to tell the readers of your magazine something about our library here, so as to keep up the interest of our old friends, and so that others seeing our need may give us some help.

Six years ago we had not a single volume, much less a library, and now we are not far from 2,000. Much of the success is due to Miss M. E. Wood, who is now on furlough in the States. No doubt she will be glad to speak to any audience about our library and its need as well, if she is requested to do so.

The library is greatly used by both teachers and students, and they have found it very useful. We are no longer a small school—for Boone is now a college—as when I was a student and the best book we had was Harper's Sixth Reader. Works of such famous writers as Shakespeare, Dickens, Thackeray, Ruskin, Longfellow, Hawthorne, Irving, etc., were then unheard of. Now we have them all and more. But we need still more. The taste of blood does make the tiger insatiable, but do not think that the taste of books has made us the same. *It is our work which demands such.* We are doing our best to raise, not only to keep, the leadership among the schools around us into a higher standard. Moral leadership is important, but we cannot afford to neglect the intellectual. In order to keep that precious leadership handed down to us by our predecessors, we must have a good library. Here comes a splendid opportunity for friends in America to give some help, without which we will be paralyzed in our work.

Friends of the college need not be afraid to send us any books they like, for duplicates can be sold at auction, and with the money thus realized new books can be bought.

In conclusion, let me thank all those who have helped us in this way. They are, in fact, helping in the advancement of Christian education in China.

Yours truly,

ARCHIE T. L. TS'EN.

THE LITERATURE OF MISSIONS

A GREAT PIONEER OF THE CHURCH*

BY THE RIGHT REVEREND CAMERON MANN, D.D.,
BISHOP OF NORTH DAKOTA

AS the account now stands, out of the 230 bishops created by our American Church, thirty-eight were appointed as missionary bishops in the domestic field, that is, for the work within the borders of the United States. The first was Jackson Kemper, set apart in 1835 to take charge of Missouri and Indiana. After nearly twenty years' oversight of those states and others lying to the northwest, he became, in 1854, the first Bishop of the newly-created Diocese of Wisconsin.

For a long while the Church lagged in extending the missionary episcopate. That enormous region over which Kemper had roamed and beyond which he did not go only because, as Bishop Tuttle says, "farther west none but Indians lived," was filling up rapidly. But between 1835 and 1866 only eight more bishops were consecrated for the domestic missionary field. To be sure among them are the illustrious names of Kip, Lay, Clarkson and Randall.

But in October, 1866, a bishop was elected to take charge of Utah, Idaho and Montana. The man chosen lacked several months of the canonical age required of anyone to be consecrated bishop; he was not yet thirty. The election, however, was held to be valid and the consecration simply delayed until the following spring. For the House of Bishops felt that they had settled upon the right man for the place. They had—the man was Daniel Sylvester Tuttle, now the Presiding Bishop of our Church.

Many noble men have followed him—for since 1866 the Church has greatly enlarged the missionary episcopate. But it is safe to say that no one of them bulks

more clearly and strongly, in the east or the west, as a "Missionary Bishop." He held that position, as did Kemper, for almost twenty years, seeing various portions carved off from his immense jurisdiction with bishops of their own; and then, for the second time elected as Bishop of Missouri, he accepted the call, as it was just and fair he should—for even his rugged frame could hardly have been expected to endure much longer the severities of the travel required of him. One must remember that twenty years ago a bishop's Rocky Mountain journeying was still largely a matter of the stage-coach and the saddle.

The book before us is Bishop Tuttle's account of his missionary work. It has only some fifty pages of preliminary matter—much of this being interesting notices of church-folk now gone—and it closes with his coming to Missouri. Its scenes and its people and its incidents are mostly of the "far west"—of what was very far west then, and, so far as there is such a locality, is the same still. The church work he has to tell us about is pioneer work. It is the preaching in little towns and camps, the talks with simple and sturdy men, the building of plain churches, the starting of institutions, the bare-fisted grappling with elementary conditions. And, of course, its setting is the peculiar prairies and peaks and streams of the Rocky Mountain region.

This book is one of singular value. It is not a group of sermons, but many a pregnant homily lurks in its pages; it is not a collection of anecdotes, though teeming with racy stories; it is not a sheaf of essays, but there are valuable discussions of many serious questions. It is not professional history or travel

* *Reminiscences of a Missionary Bishop*, by the Rt. Rev. D. S. Tuttle, D.D., LL.D., Bishop of Missouri. New York: Thomas Whittaker, 1906.

or description, though all these elements are present in it. It is simply what it calls itself, "reminiscences"—not even a diary, the daily jotting of current happenings, whether to the individual or the community. Still less is it a formal autobiography. Yet these reminiscences are kept from being shapeless and shadowy, a mere general impression in the mind of an old man, by the strengthening and corrective use of the many letters written at the time. So the volume is a story about the life of the far west of from twenty to forty years ago, with special reference to religious conditions, told by a keen observer and warm sympathizer. There is clear description, there is kindly humor, there is just censure, there is hearty admiration, there is the love of humankind and of country and of God.

Of course the highest value of this book is for Churchmen, as telling the planting and progress of the Church in that great part of our land. But nobody who wants a vivid glimpse of and some intimate acquaintance with the pioneer life so swiftly vanishing—in some of its aspects entirely gone—can dispense with these reminiscences. If you would know what the "Indian troubles" were to the early settlers; if you would see the real stagedriver of the Rockies; if you would walk through an old-time mining camp—why, here they are.

Of special value is the presentation of the Mormons. No man had better chances to know what this strange sect really was than did our Bishop of Salt Lake forty years ago—before the advancing host of "Gentiles," with all their dissolving influences, had passed over the land. Those were the days when Brigham Young was king; they were the days of fiercest conflict. Bishop Tuttle knew Mormonism as an institution and in the persons of innumerable individuals. He often came in collision with it; he sometimes worked in alliance with it. But on these pages there is no vituperation nor is there any sickly, approving, tolerance. There is what is probably the

largest and fairest and kindest view ever shown of Mormons by one who totally disapproves most of their distinctive principles.

All through these reminiscences runs the note of human individuality—not only the author's, but that of all he came in contact with. The whole narrative is starred with names to which are attached some brief characterization, some grateful acknowledgment, some special recollection. The man who wrote thus moved among men intent on them and their affairs, eager with helpfulness and as ready to take as to give.

We ought perhaps to furnish extracts from these delightful and instructive pages; but our space forbids. It is a book in which the man himself looms large. This feature may be criticised by some; but, if so, quite unjustly. He is writing *his* reminiscences; he knows of course that he is talking about himself. Of all that he has to relate "*pars magna fuit*," and if he were to give the story at all that "*pars*" could not be eliminated. And all who read will be grateful for it—especially all who labor in the missionary field.—*North Dakota Sheaf*.

A SUGGESTIVE PAMPHLET*

THE purpose of this little book—a purpose which seems to be successfully accomplished—is to show how thoroughly it is true that "the missionaries of to-day are not simply the pious and devoted enthusiasts of the past. All missionary societies recognize the fact that they must provide men who are trained experts, as well as earnest Christians, if they would reap the largest harvest." The writer emphasizes a truth too often overlooked, that—to quote the words of Dr. Gulick in his "Modern Conception of Foreign Missions"—"the missionary is not now seen to be merely saving a few individ-

* *The Service of Missions to Science and Society*: An address delivered by W. W. Kean, M.D., LL.D., before the Baptist Missionary Union at Dayton, O., May 21, 1906.

uals from the general wreck of the pagan world, but planting a new life which will transform that world and bring it into the Kingdom of God." So in this little book there is taken up in a brief and interesting way a consideration of those results which, aside from its main purpose of evangelism, the missionary enterprise inevitably accomplishes. The manifold service rendered in preaching, not only the gospel of righteousness, but that of cleanliness and education, the raising of the standard of family life and the position of woman, the disappearance of slavery and of the grosser forms of vice common to heathenism, the contributions made to scientific knowledge in every department, the importance of the missionary in the sphere of diplomacy, and other matters of equal moment, are here briefly and effectively set forth.

This little volume is to be commended to any who still believe that the modern missionary is an amiable, sentimental, unpractical person, living in an atmosphere which is not of this world and unable to contribute anything of great value to the solution of present social and civil problems. A perusal of the book would, we believe, convince such persons that they may safely follow the advice of the Hon. Charles Denby, our late minister to China, when he said, "Believe nobody when he sneers at missionaries. The man is simply not posted on the work."

CHURCH HISTORY IN A NUTSHELL*

PERHAPS one of the most important results of the Men's Missionary Thank-offering movement, which is claiming to so great an extent the attention of our people, will be the production and the circulation of this little volume, printed by George W. Jacobs & Co., of Philadel-

phia, and put forth by the Thank-offering Committee. Should the Committee be able to realize their hope by placing this volume in the hands of every Churchman, the Thank-offering movement, if it raised not one dollar for missions, would have been distinctly worth while.

Those who are familiar—as who of us is not—with the literary work of Dean Hodges, will be prepared to find in this volume a discriminating, sympathetic and interesting treatment of the subject under discussion, and no one will be disappointed. It is no easy task to draw in outline the history of three hundred years, and certainly not of three hundred years of the Church's life in America. There is always danger in such an attempt that the lines shall be too few to give the outline, or so many as to blur the impression. Dean Hodges has succeeded admirably in putting into the smallest possible compass, stated in the best possible way, the salient features of the Church's life and history. No one can read it without gaining a worthier view of the service she has rendered to the nation and a higher hope for that which she yet may do.

Throughout the book, as is fitting, the missionary note is dominant, though never prominent; without argument upon the matter the reader finds himself in sympathy with the great purpose for which missions exist. Questions, also, of differing policies and parties are treated with a largeness and kindness of view, a sincere desire to show the value and the achievement of each, which would not have been possible at an earlier day—nor possible now for a lesser man than Dean Hodges.

We sincerely trust that copies by the thousand of this volume, which meets a need in our missionary literature that no other work has yet supplied, will be circulated among our own people and other Christian folk. The thanks of all who believe in the Church and her mission are due to Dean Hodges for his generous and discriminating work.

* *Three Hundred Years of the Episcopal Church in America*, by the Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass. Published for the Missionary Thank-Offering Committee.

THE EDUCATIONAL DEPARTMENT

REV. EVERETT P. SMITH, SECRETARY

A PARISH MISSIONARY LIBRARY

Why

EVERY lawyer must own a few of the standard law treatises; every clergyman must own a few theological books; every business man, the volumes that are special handbooks of his line of work, and each subscribes to his own technical magazines. Every man, woman and child of intelligence expects to own a few books, and begins with the first school reader. In proportion as people own and love a few books, they will make the effort required to borrow from public libraries other books that they cannot afford to buy. For the same reasons every Christian should own a few books that show the God he believes in to be the God of the whole earth, able to satisfy the soul craving of every kind of human being. The man who realizes this great truth tries to convince others of it and cannot afford to be without such books and the Christian's technical journal—a missionary magazine.

The vigorous Christian seeking opportunities to present this evidence to others not only lends his own stock of books, but in order to multiply these opportunities starts in parish or missionary society, in men's club, or Bible-class, a missionary library. It will flourish until it ceases to express the longing of individuals to prove to others the strength and tenderness of Almighty God.

How

How to secure missionary books.—The missionary book shelf can be kept filled through the gift of some one person who is interested in missions. This is a good

way, but there is a better. Make a list of the volumes that you want, giving the publishers and prices, and ask as many individuals to select, buy, read and give to the library one book. Often it is possible to induce members of the parish to lend to the library such missionary books and books of travel as describe countries where we have missions. In this case stipulate, however, that you wish for no books which have such associations connected with them that it would make it impossible to duplicate them in case of loss. Loans of this kind usually become permanent gifts.

How to select missionary books.—They must be chosen carefully, or else a few dull ones may give the whole library a reputation for stupidity and destroy its use. The selection can and, we believe, should be made by those for whom the library is designed. Appoint a "reading committee" for the purpose, and if you meet the objection "I have not the time," make the answer "You have some time to read books; you read the kind of books that interest you." And when this is admitted, state very clearly that you only want such books on the shelves as will interest the person you are talking to, and that you are not asking to have a single chapter read unless it proves interesting to the members of the reading committee. In almost all cases this method will enable you to select the books by means of the people whom you want to interest later in the circulation of the library. Local conditions sometimes make it more desirable to have the reading committee thoroughly informal in its character. If so, the organizer of the library says to a few personal friends, "I have the selection of this library and I am not willing to take the responsibility of making the selection by myself.

Wont you help me? Here is a book I want you to read and tell me what you think of it. First of all, find out if it is interesting?" In either case the result is the same. After the three or four people have read and liked the same three or four books, the circulation of your library has begun and in a healthy way. You can then say to your reading committee, "Who do you think would particularly enjoy the book you have read, because we had better start the books circulating among the people who would appreciate them most." Members of the reading committee continue in the same way to read or test all new books, and it is also extremely important that they should discard, without mercy, books intended for circulation that do not circulate. This discarding is more likely to be necessary if parishioners have contributed many books from their own libraries.

A file of the leaflets published by the Board for free distribution should be part of the library. They can be classified and kept in manila envelopes, but they are best preserved if punched and fastened in covers such as are used at most schools and universities for loose-leaf note books. A file of *THE SPIRIT OF MISSIONS* and its index will be increasingly necessary as your work progresses, and should be on the library shelves from the beginning. Missionary articles in missionary magazines should also be preserved in the same way as the Board leaflets. Lists of books to suggest to reading committees can be secured from the Educational Secretary. The request for them should be accompanied by some description of the kind of readers for whom the library is intended.

How to circulate missionary books.—Let the books be attractive. Take some hints from book stores at Christmas time. Putting missionary books into dull paper covers to preserve them has been likened with some reason to putting them into their coffins.

Let the books be accessible. Have a book shelf or bookcase small enough to place where it is a trifle in the way, then it will not be forgotten. If there is a

lock on it open the door and lose the key. The objection that the choir boys or Sunday-school children or somebody else will lose the books for you can be met by having the library in a movable unit case, such as is made by so many furniture dealers. If the expense of this proves a difficulty, have a box shaped like a shelf three feet by eight inches by eight inches made for the beginnings of your library. Handles on each end will make it a simple matter to move it into the closet when the books would be in danger. Such a box has all the advantages of a more expensive case; it can grow in the same way and can be placed in a prominent position now and then at meetings of the vestry and other parish organizations. Such a case would also make it possible to group books adapted for a special set of individuals and put them temporarily in whatever place would help their circulation.

The librarian.—It is important to have a librarian, but it is more important that the presence of the librarian should not be necessary in order to take out a book. Have a blank book and pencil, both tied to the case, with instructions on the cover of the book somewhat as follows: "How to take out a book: write your name and the name of the book and the date, and when you bring it back scratch out the entry." You have a librarian, but the librarian never asks for the return of the book. All that is necessary is some such remark as, "I see you have taken out the new book on Africa; how interesting it is!"

This opens up a conversation in which you can learn whether the book has been read, and if not, why not. Perhaps it is a misfit. If so, it is most important that you should know it, for you can often say, "Why, of course, I can see how that book would not be interesting to you. The fact is, it is a reference book or a text book." Then it is easy to suggest another book, which would not have that difficulty, and see that he tries again.

This following up of books is most important and should be done by everyone

interested in the circulation as well as by the librarian.

As your library grows, it will be possible and desirable to have branch libraries for various parochial organizations. And it may be wise not to call them branch libraries, but to have them at first the exclusive property of the Brotherhood of St. Andrew, the Girls' Friendly Society, King's Daughters and the Woman's Auxiliary or guild, respectively. In this way, make the loyalty of everyone in the parish to their own parochial organization increase the circulation of the library.

Occasionally post a waiting list, bearing in bold letters some such heading as the following: "New books. Story of . . . by . . . Waiting list. Who wants them first? Sign your name!" Incidentally see that a few names are signed immediately. All methods which helped the circulation for the first books of the library should be tried with new books as they are added. Sometimes, when a book of special value is published, try to have it read by every member of the organization and of the parish. Advertise the book; have the rector speak specially of it from the chancel, and in asking the people to read it, give the reasons why it is necessary for every communicant to read this in order to keep posted on important developments in his church.

In connection with the visit of a missionary, books about his field should be circulated in advance to prepare the way for his message and afterward to deepen its impression. Similarly, after each "Programme Missionary Meeting," the books which have supplied the material for an interesting talk or paper should, at the close of the meeting, be put in the hands of individuals for home reading.

Always, in recommending books, select them for the individuals approached. For a physician, try medical missions; for a son or daughter of the American Revolution, try biographies of the early western missionaries; for a lawyer, a logical presentation in favor of missions; for a teacher some phase of educational conditions; for one inclined to be scepti-

cal, a book full of significant facts. For the benefit of those who cannot be reached in these ways, lend to some of the children of the household an interesting children's book. It is sure to be left where the child's mother has to pick it up; the father may see it and often read it. Along the same line, occasionally forget a missionary book when you make a call in the same way you forget your umbrella. It necessitates the inquiry for it and the opportunity to talk about it.

To put the whole matter of circulating missionary books in a single statement: Be at the least wide awake for chances to spread the story of the kingdom of God on earth as a book agent or a traveling salesman is to sell things of far different value.

The Most Important Thing

In your concern for efficient methods, do not lose sight of the deeper reason for the existence of the library. It is not merely to secure help and sympathy for the man without Christ, nor merely to thrill Christians by the sight of faithfulness and heroism; the deeper reason for the missionary library, which includes both of these, is to give a vision of God. Its true purpose is to make Him real to those within the parish as well as to those beyond all parishes.

Missionary books are simply the latest evidence of the nature and power of God.

A MISUNDERSTANDING

MY notice of the courses recommended for the coming year in the November SPIRIT OF MISSIONS, page 956, seems not to have been quite clear to a number of readers.

The text books there alluded to are "Great Voyages and What Came of Them," for Juniors, price 25 cents in paper and 35 cents in cloth; and for adult classes, "Christus Redemptor," price 30 cents in paper and 50 cents in cloth, and the pamphlet now in press on the work of our own Church and that of the Church of England.

The Meeting of the Board of Missions

November 13th, 1906

THE Board of Missions met at the Church Missions House on November 13th. The following members were present: The Bishops of Albany (vice-president) in the chair, Pennsylvania, New Jersey, West Virginia, Central Pennsylvania, Massachusetts, Washington, Rhode Island, Long Island, Newark, and the Bishop Coadjutor of New York; the Rev. Drs. Huntington, Vibbert, Anstice, Perry, Stires, Parks, Mann, Storrs, Morgan, Smith, and the Rev. Mr. Page; and Messrs. Low, Mills, Ryerson, Goodwin, Mansfield, Butler and Morris. The Bishop of California, the Bishop Coadjutor of Springfield and the Bishops of Duluth, Porto Rico and Cuba, honorary members, were also present.

The chairman announced the recent deaths of the Right Rev. Dr. Isaac L. Nicholson, Bishop of Milwaukee, and of the Right Rev. Dr. Samuel I. J. Schereschewsky, retired Bishop of China. He dwelt for some moments upon the life and wonderful work of the third Bishop of China, even during his years of infirmity, and bade the Board to prayer. The Bishop of Rhode Island read a letter from the Bishop of Tokyo giving particulars about the sudden death of Bishop Schereschewsky.

The assistant treasurer reported the contributions toward the appropriations up to November 1st as amounting to \$35,305.92, being a decrease of \$1,972.10 from those reported November 1st, 1905, but it is still so early in the fiscal year that this fact is not significant.

The Associate Secretary read to the Board a letter from the Bishop of Minnesota setting forth facts concerning the work in Minnesota and the efforts in the diocese in connection with the Apportionment and the Sunday-school Auxiliary.

Letters were submitted from the Bishop of Alaska and from several of the bishops in the United States having appropriations; also a letter from the Rev. John W. Chapman, speaking very encouragingly of the work at Anvik.

Under the Woman's Auxiliary United Offering the following workers were appointed: Miss Mary A. Miller as teacher at Lincolnton, N. C., in the room of Miss Ida Ramsauer, resigned; Miss Swann D. Wells as principal of Holy Innocents' Parish School, Lenoir Co., N. C., in place of Miss Winborne, resigned; and Miss Rosa Canfield as missionary at White Rocks, Utah, to fill the vacancy caused by the resignation of Miss Katharine Murray.

The Bishop of Texas wrote relinquishing \$200 of his appropriation for work among the Negroes. The Bishops of Delaware, Southern Virginia and Tennessee reported to the Board upon the present condition of this work in their respective dioceses, and appropriations in the same amounts as last year were continued to them. An increased appropriation of \$200 was made for the use of the Bishop of Mississippi, he finding that the amount allowed was not sufficient to cover his work.

The Rev. Mr. Snavely, of Porto Rico, in a letter to the Board through the bishop, speaks of the bright outlook for work at Caguas and Aguas Buenas.

Letters were submitted, largely upon details of business, from the Bishop of The Philippines.

Letters were received from the Bishops in China and Japan and a number of the missionaries.

The Bishop of Shanghai wrote about the conference of bishops recently held near Kobe under the presidency of the Bishop of Tokyo. The English Church was asked to send a bishop, with a staff

of clergy, to Manchuria as soon as possible, and resolutions were adopted advocating greater solidarity in the Anglican communion in the East, and closer intercourse between the Churches in China and Japan. There is a pressing need of teachers at St. John's College, Shanghai, by February, to fill vacancies in the staff. There has been a good deal of stress in China, financially, by reason of the rapid "appreciation" of silver. Therefore the money appropriated by the Board does not go so far as it did. In the case of the Ingle Memorial building at Boone College this difference in rate has caused a deficiency of \$3,000 in work already contracted for. The Board felt bound to cover this shortage by appropriation, but offerings additional to the \$15,000 already contributed for the purpose will be much appreciated. The bishop says that even with this amount provided no margin will be left for unavoidable extras.

On the recommendation of the Bishop of Tokyo the Rev. Allan W. Cooke, now in this country, was authorized to appeal to the Church for money toward the erection of some of the buildings—churches, schools, etc., the need of which has already been spoken of in previous reports, and Miss Mann was authorized to solicit offerings for the Hirosaki Industrial School.

Permission was given by the Board to the Rev. J. J. Chapman, of the District of Kyoto, to endeavor to raise the sum of \$3,000 to provide a residence for the clergyman at Kanazawa.

Mr. Robert S. Terry, late of Sierra Leone, at the request of the Bishop of Cape Palmas, has been appointed a missionary teacher at St. John's School, Cape Mount.

Several letters were received from the Bishop of Mexico. Permission was given to the Rev. F. B. Nash to return to the United States in the interest of his work. The Rev. Mr. Gordon, having to resign at Pueblo, the bishop needs at least one man who can endure the long trips necessary in order to reach the stations. Other places are begging for

ministrations of the clergy. Some of them are large towns.

A letter from the Bishop of Southern Brazil, Dr. Kinsolving, speaks of their anxiety to initiate missionary work in Central Brazil, which they are now able to think of, as he has ordained nine men to the diaconate and priesthood since the last General Convention.

The Board was addressed, with respect to their work, by Bishop Osborne, of Springfield, and Bishop Morrison, of Duluth. The Bishop of California took occasion to thank the Church, through the Board of Missions, for the results of its efforts to relieve the distress in his diocese, and also for the interest already manifested in regard to the rebuilding of Church property destroyed by earthquake and fire.

The committee on audit reported that they had caused the books and accounts of the Treasurer to be examined to the first instant and had certified the same to be correct.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

Alaska

MR. EDWARD J. KNAPP, who left Point Hope August 4th, arrived at Nome September 15th. Meeting Bishop Rowe there he sailed with him from Nome by the steamer *Saratoga* on October 3d and arrived at Seattle on the 13th. Mr. Knapp left there November 2d and arrived at New York on the 9th.

MISS CLARA M. CARTER, deaconess, and Miss Annie C. Farthing, on leave of absence, left Fairbanks on September 9th, Miss Langdon and Miss Johnson having arrived the week before to supply their places. They reached Seattle September 30th, thence Miss Carter proceeded to the Northwest Territory for a visit and Miss Farthing went to Evanston, Ill., where she arrived October 22d. She was heard from at Woodstock, Ont., on November 12th.

MISS EMMA C. JOHNSON, who has been temporarily stationed at Valdez since last December, arrived at her destination, Fairbanks, on September 2d.

Honolulu

THE REV. E. T. SIMPSON, recently appointed to the Honolulu district, began his work among the Hawaiians on Sunday, September 2d.

MISS AGNES P. MAHONY has resigned from the work in Honolulu; the resignation took effect November 1st.

The Philippines

THE REV. WALTER C. CLAPP, on stated leave of absence, is expecting to sail from Manila on December 5th by the steamer *Gneisenau* for Naples, *en route* to the United States.

MISS ELLEN T. HICKS, missionary nurse, under advice of her physicians, left Manila October 6th and arrived at Yokohama on the 21st, where it was decided that it would be better for her to proceed to the United States. She sailed from Yokohama by the steamer *Empress of China* on November 1st, arriving at Vancouver on the 12th. She reached New York November 17th.

Mexico

At the meeting of the Board on November 13th the bishop's appointment of the Rev. Lefferd M. A. Haughwout to be connected with the Dean Gray Divinity School in the City of Mexico and to do missionary work in the neighborhood was formally approved.

We regret to say that, for family reasons, the Rev. A. H. Backus, of Chihuahua, Mexico, has been obliged to resign his appointment, and has returned to his home in Brooklyn.

Brazil

SUBJECT to the completion of his testimonials the Board of Missions, at the meeting on November 13th, approved the appointment by Bishop Kinsolving of the Rev. Richard Roscoe Phelps, of the Diocese of North Carolina.

Cuba

THE RIGHT REV. DR. KNIGHT, and the

Rev. W. W. Steel who has been in this country for a few weeks on vacation, sailed from New York by the steamer *Mexico* on November 17th.

Africa

ON the nomination of the Bishop of Cape Palmas, Mr. Robert S. Terry, formerly of Sierra Leone, was appointed by the Board on November 13th, as missionary teacher at Cape Mount, in the room of Mr. Ogoo, deceased.

Shanghai

THE death of Bishop Schereschewsky was announced last month by cable as having occurred on October 14th. We are now informed that he died in the early morning of October 15th. Further particulars concerning the late bishop appear elsewhere in this number.

MR. GEORGE N. STEIGER, who sailed by the *Manchuria* on August 14th, arrived at Shanghai on September 29th.

Hankow

MISS M. ELIZABETH WOOD, who has served the Hankow mission continuously for about seven years, having never received an appointment, on November 13th was appointed, with the approval of the bishop, a regular missionary of the Board, said appointment to date from January 1st, 1900, the time when she joined the staff.

INFORMATION has been received from the business agent that the Rev. Robert E. Wood, on regular leave of absence, left Shanghai October 1st. He is returning to the United States by way of the Suez Canal.

MISS ALICE M. CLARK left her station at Hankow on July 4th, expecting to spend her summer vacation in Japan, but was taken ill in Shanghai and, by direction of Drs. Jefferys and Teusler, Bishop Roots sent her on leave to the United States in order to recover her health. She sailed from Yokohama by the steamer *Korea* October 24th and arrived at her home in Skaneateles, N. Y., on November 13th, in greatly improved health.

DEACONESS EDITH HART and Miss Ger-

trude Stewart, who were on the steamer *Manchuria* when she ran aground, and who enjoyed their visit with Bishop and Mrs. Restarick at Honolulu exceedingly, arrived safely at Shanghai on September 29th. They expected to reach Hankow October 6th.

Tokyo

THE REV. E. R. WOODMAN, returning to duty after a brief leave of absence, left Boston on November 6th and sailed from Seattle by the steamer *Tango Maru* November 13th.

Kyoto

A LETTER from Bishop Partridge says that on November 11th, with his family, he was to sail on the North German Lloyd steamer *Roon* for a sea voyage, and that he will return to the United States in the spring to secure additional men and means for the work under his charge. He would be coming a little later, in any event, for the General Convention.

MRS. IRVIN H. CORRELL, who has been in this country caring for matters connected with her children's education, left Philadelphia to join her husband in Osaka, November 22d, expecting to sail by the steamer *Dakota* on the 28th.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings the following list of clergy and other missionary workers available as speakers is published. The fields they represent are specified and also any special department of work which they are prepared to present.

Requests for the services of these speakers should be addressed to the Corresponding Secretary, 281 Fourth Avenue, New York.

Alaska

Hospital Work: Miss Clara Carter, of Fairbanks: After January 20th, 1907.

Asheville

Mountaineer Work: Archdeacon Hughson, of Asheville, N. C., will be in

the vicinity of New York during January and early February and will accept invitations to speak on behalf of his work.

Educational Work: Mrs. T. C. Wetmore, Christ School, Arden, N. C.: After January 1st.

Brazil

The Rev. William Cabell Brown, D.D., Dean of the Theological School, Rio Grande do Sul: After February 1st, 1907.

Hankow

The Rev. Robert E. Wood, of Wuchang: After January 1st, 1907.

Miss M. E. Wood, of Wuchang, will speak on behalf of the library at Boone College, Wuchang.

Work Among Women: Miss Alice Clark.

Japan

Mr. M. Honda, who thirteen years ago was Bishop Hare's interpreter when he visited Japan, will be glad to address missionary meetings concerning his country.

Kyoto

The Rev. J. J. Chapman, of Kanazawa, Japan. In the United States on furlough.

Medical Work: Lionel A. B. Street, M.D., of Kyoto.

Mexico

The Rev. A. H. Backus, late of Chihuahua, has returned from Mexico and would like to make appointments to speak about his work there.

Porto Rico

The Right Rev. J. H. Van Buren, D.D., Bishop of Porto Rico.

Shanghai

The Rev. B. L. Ancell, of Soochow, China. In this country on furlough.

Medical Work: C. S. F. Lincoln, M.D., of Shanghai.

Tokyo

The Rev. A. W. Cooke, of Wakamatsu, Japan.

THE SANCTUARY OF MISSIONS

THE CHRISTMAS CONTRASTS

THE countless stars, each one a world, look down;
A few sheep huddle on the hillside brown.

Angels, archangels, cherubs, seraphs,
blaze;
Some simple shepherds listen in amaze.

A maid fulfils what mighty prophets said,
Wan, weak, and lying in a cattle-shed.

Almighty Love upon this earth appears,
But shows Himself through baby smiles and tears.

—Cameron Mann.

THANKSGIVINGS

"We thank Thee"—

For the privilege of another Christian year of worship and service.

For the good gift of Him "Who for us men and our salvation came down from heaven, and was incarnate."

For the fruits of the Gospel as shown in the lives of our Indian Christians. Page 990.

For the awakening interest and zeal of the children and young people of the Church. Page 1049.

That the thoughts of the Chinese nation are being turned toward the knowledge of Thy truth. Page 986.

INTERCESSIONS

"That it may please Thee"—

To bring all men to rejoice in the great Christmas Gift.

To grant Thy blessing upon the service rendered in Thy Name among the mountaineers of the South. Page 997.

To give us wisdom and power that we may deal worthily with the needs of the Negro race. Page 983.

To spread the spirit of thankfulness and the love of Thy Church in the hearts of our laymen. Page 985.

To cheer the hearts and bless the labors of those who carry Thy Word among our Indian races. Page 990.

PRAYERS

O GOD, who makest us glad with the yearly remembrance of the birth of Thine only Son, Jesus Christ; grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. *Amen.*

WITH SPECIAL INTENTION FOR MISSIONARY WORKERS

O LORD, Jesus Christ, Who at Thy first coming didst send Thy messenger to prepare Thy way before Thee; grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world we may be found an acceptable people in Thy sight, Who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. *Amen.*

FOR CONVERTS TO THE FAITH

ALMIGHTY God, Who shonest to them that are in error the light of Thy truth, to the intent that they may return into the way of righteousness; grant unto all those who are admitted into the fellowship of Christ's religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*



ST. PAUL'S CHAPEL, LAWRENCEVILLE, VA.

THE WOMAN'S AUXILIARY

To the Board of Missions

ALL SAINTS' DAY AT ST. PAUL'S, LAWRENCEVILLE

BY JULIA C. EMERY

FIVE years since, on the Feast of All Saints', Mrs. Francis Delafield, of New York, died at her home in that city. A devout Christian, a loyal and devoted Churchwoman, for years Mrs. Delafield had been identified with the missionary activities of the Church. At the time of her death she was vice-chairman of the New York branch of the Woman's Auxiliary and also of St. Augustine League; and after her death the friends associated with her in the Auxiliary felt that a chapel for St. Paul's School, Lawrenceville, would be her most fitting memorial. A committee of seven ladies was formed, and through them a fund of \$5,000 was gathered for this purpose.

Meanwhile, at Lawrenceville preparations began for giving this memorial worthy place and form in the group of buildings which shelters the ever-growing community at St. Paul's. The small frame chapel previously used, and long entirely inadequate, will now give much-needed space for other purposes of the school, and upon a side hill, graded and prepared for them, the foundations of the new chapel were dug, in such fashion as to give to the church a light and beautifully ventilated basement room, equal in size to the church itself, which can be used for Sunday-school, choir practice, vestry, guild and Auxiliary meetings, and in many ways facilitate the religious work of both school and parish. For St. Paul's is not only chapel for the school, but parish church for St. Paul's congregation, Lawrenceville.

Above this large and fine hall rises the structure of the church itself, of red brick, with deep, slated roof, a square tower rising at one corner, with large open windows into which one looks to find the bell which no doubt some day will come. The tower entrance and that at the north transept, with low pointed arch, the fine, long lines and dignified proportions of the church are a pleasure to the sight, as it stands high above the town, the most striking and beautiful building which Lawrenceville affords. And in this truly beautiful memorial the school had its full share, for the foundations were dug, the bricks were made and burned and laid, the plaster was put on, and every particle of work throughout the structure was done by student apprentices or student labor, with the exception of the slating, and in that too the students helped.

The church is the centre of the many buildings making up the little village which now forms St. Paul's: Webster Hall, with class rooms and girls' dormitory; Maurice Hall, with dining-room and dormitory; the Long Island Domestic Science Building; the Elizabeth Graff Memorial Infirmary; the teachers' house; the bookkeeper's office; and, at quite the other end of the grounds, between the chapel and the town, the small houses which shelter, two and three beds in a room and two and three in a bed, the boys of the school; the printing office; the blacksmith's, wheelwright's, harness maker's and shoe shops; the tinsmith's; the electric plant that supplies ice and light and water to the town; the artesian well in a field

near by, and, stretching off for miles to the horizon, the 1,700 acres of meadow, cornfield and beautiful oak land which the school owns.

These signs of the varied industries of the school and of the multifarious cares which lie upon the heart and mind of the principal and his associates, the ever-growing need of means for the ever-growing work, the necessity of making every possible contract for building, and getting every available order for work in every department that has been opened, help the friends of the school, and those to whom this memorial church is dear, to appreciate why its erection was so long delayed. When 500 persons are dependent on the gifts of friends and on money they themselves can make for the means of continuing the daily life of this enterprise, it is easy to see that to work in order to live must precede the work which adds, however beautifully and helpfully, to the equipment of the school. So the chapel waited while the bodies were housed and fed; and one reason for thankfulness certainly is that at last it stands pre-eminent among all, the crowning beauty of the hillside, the sign that the work of head and hands, of mind and heart and soul, is there gathered into one offering to God, is there blessed by Him to the greater and more lasting usefulness of all.

It may be long before just such another company gathers in the chapel as did on this bright and glorious All Saints' Day morning. The Bishop of Southern Virginia and the newly-consecrated coadjutor of the diocese was there; Bishop Lines, of Newark; Bishop Greer, of New York; Archdeacon Russell, principal of St. Paul's, and the Rev. H. L. Derby, rector of St. Andrew's Parish, Lawrenceville; the Rev. A. B. Hunter, principal of St. Augustine's, Raleigh, and some thirteen other visiting clergy, some of whom had come back to their *alma mater*, rejoicing to be able to share in this happy

feast. The vested choir of students occupied the benches opposite the clergy; members of Mrs. Delafield's family and a number of her friends were present, and friends of education in the South and of schools for the Negro race, such as Dr. Frissell, of Hampton; Mr. George Foster Peabody, and Mr. Silas McBee, of New York. The students of the school filed in separate detachments from their respective buildings; the neighborhood congregation gathered; many old boys and girls were there for this special day, and other visitors who had come for the farmers' conference, which was to follow in the afternoon; so that some 550 persons formed the congregation, beside those in the chancel, where the choir gives ample space for forty more.

The interior of the chapel rather gave promise of its future beauty than showed it complete on this consecration morning. One could enjoy to the full the severe lines of the unbroken nave, the chancel rising across the entire floor, the dignified and reverent beauty and proportion of altar, font, lectern and pulpit, all of oak, the suggestion of what the reredos is to be, the brass cross on the altar, with autumn flowers on either hand, the choir stall and front benches from which one could see what they would add, when all were furnished, to the worthy completion of this House of God.

The order of service was printed by the school press, and singing, responses, Creed and prayer were voiced by those to whom this building, then set apart "to the glory of God and in loving memory of Katharine Van Rensselaer Delafield," was thus made doubly sacred. The sermon was preached by one who from his boyhood had been a familiar friend in Mrs. Delafield's home—the Rev. Prescott Evarts, of Christ Church, Cambridge, who, in closing, spoke in simple and loving words of this good and lovely woman whose name will be ever linked with this chapel of St. Paul's.



VALDEZ, ALASKA

BEGINNINGS AT VALDEZ

BY EMILY H. BANCE

Miss Bance went from St. John's Parish, Jersey City, in the early summer, and has been stationed by Bishop Rowe at the Good Samaritan Hospital, Valdez. We are indebted to the kindness of a friend for the use of this personal letter which places Valdez and its Missionary Hospital vividly before us.

MY trip across the continent was very enjoyable and full of interest, and I was fortunate in having fine weather most of the way. I spent a day in Chicago and a day in Omaha, and when I reached Seattle I found that I would have to wait two weeks for my boat, *The Portland*. However, Seattle is a very beautiful city, built about three lovely lakes, having many pretty parks and with charming views of Puget Sound and distant mountains in all directions. So the time passed very rapidly, as the weather was delightful. What pleased me most in the place was the great variety of beautiful flowers grown in the private gardens; so many kinds of roses, carnations,

dahlias and other garden flowers, growing so large and in such profusion. I was sorry to leave Seattle, but my last fifteen hundred miles by water, from Seattle to Valdez, were so wonderful in the way of beautiful scenery, that all else faded into insignificance. This "Inland Passage" to Alaska is identical with Norway in mountainous glacial scenery, only Alaska is much wilder, with little comparative habitation. At one time we sailed for nearly three days, seeing no habitation or sign of civilization, just miles and miles of immense forest-covered mountains. Sometimes we saw a group of deer on the edge of the woods; bald-headed eagles were very common, and porpoises and whales flopped about in

the water. Then the sea-gulls, hundreds of them, and the pretty wild ducks were so interesting. We stopped at seven or eight places before we reached Valdez, and it was great fun to go ashore and explore the little towns.

At Sitka I called at Bishop Rowe's home, and was cordially received by Mrs. Rowe, the bishop being at Fairbanks. In about two hours I went all over the town, and was surprised that it was so small, but it is very, very pretty. After leaving Sitka the scenery became wilder than ever, and the mountains more

op will send me another worker to help me out.

Valdez is situated on Valdez Bay, an inlet of Prince William Sound. This bay is just like a lake, and the steamers enter between the mountains through a little passage called The Narrows. Valdez and the bay are surrounded by very high snow-capped mountains, and Valdez Glacier is just back of the town. It is very beautiful, for the town and bay are on sea-level, and the mountains rise directly to four and six thousand feet all around us, making a circle, the



THE GOOD SAMARITAN HOSPITAL

snowy. We passed many glaciers, and had a fine view of Mt. St. Elias, all ice and snow, and surrounded by billowy clouds. A great many of the passengers were sea-sick after leaving Sitka, but I was only a little dizzy for one day, so was quite fortunate.

We reached Valdez nine days after leaving Seattle, and a remarkably beautiful place it is. I was very warmly greeted by Miss Johnston and two immense dogs belonging to the mission. Miss Johnston has since left Valdez for Fairbanks, and in a few days Miss Deane leaves here for Ketchikan, and the bish-

oplet of which is "The Narrows."

The hospital is a short distance from the town, surrounded by trees, with a pretty little stream running by the front gate. Not far from the hospital is the church; such a dear little church! I have been warmly welcomed by the people of Valdez, and have joined the Church guild, which boasts nineteen members. We meet once a week, and sew at the homes of the members. Once a month they have a missionary tea, and have refreshments, and each member invites a friend, and all contribute a silver offering. This goes to increase the

guild fund. Lately the guild presented the hospital with a new kitchen stove, having all the latest improvements, from the money of this fund.

The hospital is quite well equipped in the way of beds, bedding, blankets, etc., and up till now there have been seven beds. But just at present we are very much upset, for the carpenters are at work making alterations and enlarging the building. When all is finished we shall have a new operating-room, a new dining-room, kitchen and store-closet, and everything will be more convenient in every way.

When the hospital alterations are completed we will have room for more than seven patients. Most of the work here is surgical work, and this winter we expect to have a greater number of patients than before, as we are to take care of all the men who are injured on the railroad, which is being built from Valdez into the interior. There is a trail from Valdez to Fairbanks which is five hundred miles away, and in the winter many men are brought into Valdez to be taken care of in this little hospital. Sometimes it is an amputation because of frost-bite, and often operations of a more serious nature. In the short time I have been here four very serious abdominal operations have been all performed under the most inconvenient conditions. Besides these there have been several minor ones which, owing to the inconveniences here, have had to be performed right in the ward where other patients have been lying sick.

Now I must tell you about my little Japanese patient who was here for two weeks. His name is Oto, and he was seriously injured in a skirmish on the Seal Islands. The Japanese were stealing the seals, and were caught by the men on one of the Revenue cutters. These Japanese had killed two hundred seals, and were about to take them away when they were discovered. The sad part of it was that every one of the dead seals left a little baby seal, who needed a mother's care for several months. So, in consequence,

two hundred little seals died after their mothers were killed. There has been a big trial, and Oto has to go to jail for awhile, but yesterday morning he visited the hospital, for, as he told the jailer, he thought he ought to "pay his respects" to us for the care we gave him here last month. Oto can't speak a word of English, but he shook hands with Miss Deane and myself, and smiled very serenely. He doesn't seem to mind the prospect of jail in the least!

Miss Bance adds, on October 13th:

"Miss Deane has gone from Valdez to take charge of St. John's Hospital, Ketchikan. There was great excitement getting her off, as she has been here for three years, and we all went down to the dock to start her on her way. Then an Aleutian girl came to help me with the housework and fires; a very good thing, since I have been very busy, having had six patients to care for. The work is interesting and I like it, and Miss Girault is coming to help me, for we expect more patients, as the hospital has been enlarged and the alterations are almost completed. I hope she will not be afraid to take the trip from Ketchikan: there have been so many disasters during the past month. The *Oregon* and *Santa Ana* have both been totally wrecked, although all lives were saved; the *Portland*, on its way from here to Juneau, was five days late, caught in a bad storm, and when she reached Juneau was almost out of coal. We were all anxious, for, besides Miss Deane, four of the Valdez ladies were on board, going to Seattle for the winter."

TO DIOCESAN OFFICERS

THE December conference of diocesan officers will be held at the Church Missions House on Thursday, the 20th, from 11:15 A.M. to 1 P.M.; subject for discussion: "Meetings, Triennial, Annual and Monthly." Officers are asked to consider especially, restricted representation at diocesan officers' conference at the time of the Triennial.

WORK IN SALT LAKE CITY

BY SARA NAPPER

The readers of *THE SPIRIT OF MISSIONS* who have enjoyed the Reminiscences which Bishop Tuttle has lately given to the Church, of his early days in Salt Lake, will be especially interested in this simple record from our United Offering Missionary now stationed there, and be the more moved to give their prayers and sympathy to her and her young Bishop in their difficult and arduous task.

WHEN I came to Salt Lake City in the "nineties," I was struck by the look of repression and suffering in the faces of so many of the elder women, and the longer I live here the more I realize that it was no imagination on my part, but that the habit of suffering heartbreak silently has grown so strong, that even if they yield to an unspoken sympathy and reveal some of the griefs of bygone years, they suddenly draw back and say, "You will consider this sacred," so that one finds it very difficult to write for publication without betraying that trust.

The effect of polygamy often fell the hardest on the true wife and her children, and though in most cases she remained with her husband, yet in many she separated from him, and worked herself to rear her children, who often grow up with bitterness in their hearts in the thought of God and Church, in whose names their own and their mother's sufferings have been caused. I was talking with one lady, whose husband is now dead, and wishing to know if her troubles had been caused by polygamy, I inquired if her husband had taken other wives. In a flash the response came, "Please do not call them wives!" This woman was so determined that her daughter should not suffer as she had done, that she placed her as a boarder in the Sisters' school, and denied herself the pleasure of her society for fear of the influence of the Mormon relatives. The daughter is now married, and a few weeks ago was baptized in our Church (her mother being present), and is now preparing for confirmation. The mother has bought a Prayer Book, saying, "I want one of my own, that I can pick up and read at any time, as all that I have

read of it commends itself to me." To that poor woman may the promise come true, "At evening time it shall be light."

We have children in our mission Sunday-school, whose mother still calls herself a Mormon, but she says, "I will not let my girls go to the ward meeting-house to be taught polygamy." Yet, notwithstanding the suffering caused through this doctrine, I think, and I find other workers among the Mormons endorse the opinion, that the most pernicious point of their teaching is their idea of God as a material Being, simply a glorified Adam; for when a Mormon loses faith in Mormonism he has no God to turn to; he simply has nothing, and to still his restless craving he tries theosophy or spiritualism, or else sinks into complete indifference.

Our opportunity then is with the children of these people, and, by means of the Sunday-school and Girls' Friendly Society, to interest them and teach them the truths of the "faith once delivered to the saints." The proof of our success is found in the lives of some of our most devoted and earnest Church workers who were thus led and trained. The taunt was once made to one of our Sunday-school boys by his Mormon uncle, "You Episcopalians worship a God without body, parts or passions, but *we* worship a God like ourselves." The obvious reply was to point to the incarnation of God the Son, whereby God and man are joined together in perfect sympathy.

There is a great influx of railroad men and their families in the north-western part of the city, and we are moving St. Peter's Chapel into the midst of the community, and hope thereby greatly to enlarge the work and influence of the mission.

THE JUNIOR DEPARTMENT

BY making a careful study of the Annual Report of the Woman's Auxiliary and of the list of diocesan officers sent out each year, a good deal may be learned of the Junior Department.

The list tells us that the Juniors are organized in sixty-nine of the diocesan branches, under 191 diocesan officers of their own, of whom fifty-four in fifty-six dioceses have charge of the work of the Babies' Branch.

The number of parishes having Junior branches reported last year 1,426, and the accompanying table shows what these Juniors have done. To give the Little Helpers of the Babies' Branch their due, we place their contributions separately, adding the total of their contributions to those of the older Juniors, to make the complete sum of Junior gifts:

MONEY UNDER APPROPRIATION:

	<i>Babies</i>	<i>Older Juniors</i>	<i>Total Junior Department</i>
Domestic ..	\$1,126.99	\$2,398.99	\$3,525.98
Foreign ..	1,256.63	3,690.48	4,947.11

SPECIALS THROUGH TREASURY:

Domestic ..	\$542.95	\$1,930.16	\$2,473.11
Foreign ..	1,246.12	5,778.24	7,024.36

SPECIALS SENT DIRECT:

Diocesan ..	\$1,097.69	\$2,688.11	\$3,786.80
Domestic ..	274.50	1,813.52	2,088.02
Foreign ..	1.00	198.65	199.65

Boxes of Junior Department, -856,
valued at.....\$20,278.40

A total in money and boxes of.....\$44,323.43

Of this amount \$8,473.09 applied on the \$100,000 asked of the Woman's Auxiliary for General Missions. This sum is made up of many scholarships, in the foreign fields, in Alaska and South Dakota, and other such designated contributions, while the Babies' Branch sets a good example by contributing largely for General Missions, out and out.

The Babies' Branch has united in giving \$735 to rebuild the home of the Gaylord Hart Mitchell Kindergarten which they support and has made pledges for this object, which, together with

money otherwise contributed, will complete the \$5,000 called for.

The older Juniors have united in giving \$1,589.62 for two Junior Class rooms in St. Paul's, Tokyo, and in the new year it is hoped they will furnish the \$2,000 proposed, and also give \$1,000 more, thus helping in the greatly needed enlargement of the school, which calls for \$12,000 more than has yet been given for this purpose.

The figures telling of the boxes sent but poorly show the Christmas cheer and other joy and comfort given; and all the figures which make up the report tell but little of the effort put into the work by Juniors and leaders, and the careful and constant training into the habitual missionary life which is the distinctive feature of the Junior Department.

OUR JUNIOR CONFERENCE

JUNIOR Day at the Church Missions House is so full of sunshine within that we are quite able to dispense with sunshine without! For two years the day of the conference on Junior work has been among the most unpleasant of the season, but this goes only to show that weather will not daunt Juniors!

Their seniors came also in goodly numbers, and the conference on Thursday, November 15th, was a full and interesting one. Miss Delafield, one of the New York Juniors, presided, and the following branches were represented: California, one (Junior); Connecticut, four (one Junior); Long Island, two (one Junior); Louisiana, one; Massachusetts, one (Junior); Newark, six (three Juniors); New York, seven (four Juniors); North Dakota, one (Junior); Pennsylvania, three (Juniors); Western New York, one; twenty-seven officers from ten dioceses.

The attention of the conference was given almost entirely to questions of interest to the Juniors, which were of equal interest to the seniors also, who understand how vital a share in the future development of the Woman's Auxiliary its Junior Department has.

It was a great pleasure to have Mrs. Nichols, of California, present to represent the Little Helpers, and after noon-day prayers the Bishop of California came in for a few minutes to bring the message from the California Branch, asking the special prayers of the Auxiliary for the delegation from their diocese during the remainder of the month. The officers by a rising vote expressed their loving sympathy with the branch, and gladly responded to their request, made doubly welcome to all by being voiced by Bishop Nichols.

An extra session had been offered to the Juniors, and they and some of the senior diocesan officers, with several parochial Junior officers, met from 2:15 to 3:15 for a *Junior Quiz*, in which diocesan and parochial officers both were heard from. At 3:25, for the closing hour of the Junior Day, Miss Lindley, of New York, gave a missionary Bible instruction on the Gospel according to St. Matthew. As this instruction was being given three strangers entered the room and quietly took their seats, remaining till the lesson closed. We learned afterward that these were the wife, daughter and young friend of the honorary treasurer of the Church Missionary Society of England, arrived that day in New York from an extended journey, and leaving in two days more for home. Remembering the pleasure received in 1897, in being present at a monthly meeting of the Church Missionary Society, and the sense of devotion attending their intercessions for their missionaries, it was most pleasant to have one of these visitors say that this was the pleasantest experience of her trip; and to ourselves who were present, this hour spent together in Bible study seemed to mark a step not forward only

but upward also in the life of the Junior Department.

THE SUGGESTION OF A NEW YORK OFFICER

HAVING been asked to answer the question, How to hold our young communicants and young married women and bridge the gulf between them, I would suggest not attempting to hold them in the Junior branch, which should be for children, with older women, of course, as leaders. If held in the Junior Auxiliary till marriage, very shortly after they naturally drop out, as family cares and duties increase. At thirty or thirty-five they are too old to resume Junior work and feel too young for the Woman's Auxiliary, and so many valuable workers are lost. The remedy that suggests itself to me, is for every parish branch of the Woman's Auxiliary to organize a chapter or guild of girls over eighteen and young married women, with their own separate organization and rules. These should send their own delegates, and report at the meetings of the Woman's Auxiliary of their diocese. This would not increase diocesan organization, would mean larger attendance at the meetings of the diocesan branch, and a wider spread of the work. It would seem well for a chapter or guild to report at least twice annually at their parish branch meetings, so that the older and younger members in a parish would keep in touch and get the help of enthusiasm, the one from the other. In our own parish our guild, composed of young working women, is present at the semi-annual meetings when there are speakers. Another chapter will be formed this month, which will also attend the meetings, and another chapter, of young married women, always attend and report their work. We find thus all the women, young and old, banded together, with a mutual interest, the furtherance of Christ's Kingdom on earth, but all working independently, on individual lines.

ACKNOWLEDGMENT OF OFFERINGS

Offerings are asked to sustain missions in twenty-six missionary districts in the United States, Africa, China, Japan, Mexico and Cuba; also work in the Haitien Church and in Brazil; in forty dioceses, including missions to the Indians and to the Colored People; to pay the salaries of twenty-eight bishops, and stipends to 1,530 missionary workers, and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipts of the following sums from October 1st to November 1st, 1906.

* Lenten and Easter Offering from the Sunday-school Auxiliary.

NOTE.—The items in the following pages marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. In the heading for each Diocese the total marked "Ap." is the amount which does aid the Board of Missions in meeting its appropriations: Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

Alabama

Ap. \$5.00

Carbon Hill—St. James's Mission: Gen. 5 00

Albany

Ap. \$365.76; Sp. \$221.09

Albany—Mrs. H. Whitlock, \$5, Mrs. and Miss Gardner, \$10, Mrs. and Miss Wilson, \$15, Sp. for Rev. S. H. Littell, Hankow..... 30 00
Amsterdam—St. Ann's: Gen..... 17 60

Cambridge—St. Luke's: Sp. for Bishop McKim, for room furnished by Cambridge and Salem, Tokyo, \$10; Wo. Aux., Sp. for Miss Hayashi's work, Kyoto, \$10..... 20 00

Cohoes—St. John's: Gen..... 18 49

Hoosac—All Saints': Sp. for Rev. S. H. Littell, Hankow..... 25 00
Hoosac School, Missionary Societies, Sp. for Rev. S. H. Littell, Hankow... 25 00
Hoosac School, Chapter of Church Students' Missionary Association, Sp. for Rev. F. E. Lund, for a scholarship..... 25 00

Hoosick Falls—St. Mark's: Gen..... 51 00

Hudson—Christ Church: (Apportionment, 1905-06), \$68.55; Gen., \$54.03 122 58

Johnstown—St. John's: Sp. for Bishop Nichols, San Francisco..... 50 00

Salem—St. Paul's: Gen..... 19 21

Saranac Lake—St. Luke's: Gen..... 10 00

Saratoga Springs—Bethesda: Dom. and Frn., \$58.51; Girls' Friendly Society, Sp. for Bishop Rowe, Alaska, \$11.09. 69 60

Springfield Centre — Arthur Ryerson, Sp. for bronze tablet for memorial cross, for Rev. Mr. Huhn, Alaska.. 35 00

Troy—Holy Cross: Gen..... 68 37

Arkansas

Sp. \$12.00

Hot Springs—St. Luke's S. S.: through Junior Aux., Sp. for Junior class-

room No. 1, St. Paul's College, Tokyo 2 00

Little Rock—Christ Church: Wo. Aux.,

Sp. for St. James's Church Building

Fund, Mesilla Park, New Mexico... 10 00

California

Ap. \$13.49

Miscellaneous—Annual offertory of the Alameda County S. S.'s, held in St. John's Church, Oakland, California, Sunday, October 21st, Gen..... 13 49

Central New York

Ap. \$51.35; Sp. \$52.00

Earlville—Grace: Gen..... 12 00

Ithaca—St. John's: through Wo. Aux.,

Gen. 5 00

Norwich—Emmanuel Church: through

Wo. Aux., Sp. for Church work in

California, \$25; Sp. for Bishop Kin-

solving, Brazil, \$25..... 50 00

Syracuse—Grace: Gen..... 8 60

St. Thomas's, Gen..... 1 61

(East)—Mrs. Farr, Thank-offering,

Gen..... 2 50

Utica—Trinity Church: Gen..... 16 64

Whitesboro—St. John's: "Churchwoman," Bishop McKim's work, Akita,

Tokyo 5 00

Miscellaneous—"A Friend of the Little

Helpers," Sp. for Akita Building

Fund, Tokyo..... 2 00

Central Pennsylvania

Ap. \$13.02; Sp. \$3.00

Hazleton—St. Peter's: Junior Aux., Sp.

for Bishop Brown's Building Fund,

Arkansas 2 00

Plymouth—St. Peter's: Dom..... 3 02

Pottsville—Trinity Church: Wo. Aux.,

Sp. for Bishop Brown's Building

Fund, Arkansas..... 1 00

Shenandoah—All Saints': Gen..... 10 00

Chicago

Ap. \$261.72; Sp. \$20.00

Chicago—Epiphany: Choir Boys' S. class, for Day-school for boys at Ichang, China.....	5 00
St. James's: Evening Guild, Wo. Aux., Gen.....	5 00
St. Peter's: St. Monica's Guild, Wo. Aux., Gen.....	2 00
"L., "Hibbard Memorial" scholarship, St. John's College, Shanghai....	140 00
La Grange—Emmanuel Church: Dom. and Frn.....	92 22
Streator—Christ Church: Gen.....	3 00
Wilmette—St. Augustine's: Dom. and Frn.....	14 50
Miscellaneous—Branch Wo. Aux., Sp. for Rev. J. A. Welbourn's travelling expenses, Tokyo.....	20 00

Colorado

Sp. \$11.00

Colorado Springs—Grace: Virginia Beauchamp, Sp. for the new All Saints', Kudan, Tokyo.....	10 00
Salida—E. W. Garretson, Sp. for Church Extension Fund, Porto Rico....	1 00

Connecticut

Ap. \$437.88; Sp. \$101.50

Black Hall—Guild Room Mission: Gen. Brooklyn—Trinity Church: Dom.....	8 58
Derby—St. James's: Miss Ada Shelton, through Babies' Branch, Sp. for Akita Building Fund, Tokyo.....	9 30
East Berlin—St. Gabriel's: Mrs. Herbert E. Smith (In Memoriam), "D. C. H.," Sp. for hospital, Fairbanks, Alaska.....	3 00
Greenwich—Mrs. A. F. Higgins, Babies' Branch, Sp. for Akita Building Fund, Tokyo.....	2 00
† Christ Church.....	10 00
Hartford—Christ Church: Dom., \$100; Gen., \$200.....	300 00
Trinity Church: Dom., 40 cts.; Indian, \$1.20; Colored, \$1.50; Frn., \$1.80; Mexico, 5 cts.; Brazil, \$1.05; Gen., \$45.81.....	51 81
Walter S. Schultz, Sp. for Boone College Teachers' Fund.....	25 00
Lime Rock—Trinity Church: Miss L. C. Barnum, Babies' Branch, Sp. for Akita Building Fund, Tokyo.....	5 00
Meriden—St. Andrew's S. S.: Porto Rico.....	10 00
George M. Curtis, Sp. for Church Extension Fund, Porto Rico.....	5 00
New Haven—Mrs. Timothy Bishop, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00
North Haven—St. John's: Sp. for Archdeacon McGuire's work, Arkansas.....	15 50
Ridgefield—"C." Gen.....	25 00
Salisbury—St. John's: (Apportionment, 1905-06), Gen.....	23 19
Torrington—Trinity Church: Babies' Branch, Sp. for Akita Building Fund, Tokyo.....	5 00
Tracy—Mrs. J. B. Robinson and daughter, Gen., \$8; Mexico, \$2.....	10 00

Watertown—Christ Church: Mrs. Buell Heminway, Sp. at discretion of Dr. H. W. Boone, Shanghai.....	25 00
Willmantic—Rev. Richard D. Hatch, Sp. for Church Extension Fund, Porto Rico.....	1 00

Dallas

Ap. \$1.00

Abilene—Heavenly Rest, Babies' Branch, Gen.....	1 00
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Delaware

Ap. \$294.37; Sp. \$333.00

Brandywine Hundred—Grace: Gen....	3 66
Christiana Hundred—Christ Church: Wo. Aux., Gen., \$25; Sp. for Foreign Life Insurance Fund, \$5.....	30 00
Claymont—Ascension: Gen.....	9 21
Clayton—Trinity Church: Wo. Aux., Sp. for Dr. Driggs, Alaska.....	5 00
Delaware City—Christ Church: Wo. Aux., Gen., \$26; Sp. for Dr. Driggs, Alaska, \$3.....	29 00
Dover—Christ Church: Wo. Aux., Gen., \$15; Hooker Orphanage, Mexico, \$5; Sp. for Dr. Driggs, Alaska, \$5.....	25 00
Middletown—St. Ann's: Wo. Aux., Gen., \$15; Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Life Insurance Fund, \$5.....	25 00
Milton—P. P. Welch, Alaska.....	1 00
Newark—St. Thomas's: Wo. Aux., Gen., \$10; Sp. for Dr. Driggs, Alaska, \$5; Mrs. H. L. Curtis, Sp. for Foreign Life Insurance Fund, \$5.....	20 00
New Castle—Immanuel Church: Wo. Aux., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Rev. S. H. Littell, Hankow, \$5.....	15 00
Seaford—St. Philip's: Wo. Aux., Gen. 3 00	
Smyrna—St. Peter's: Wo. Aux., Sp. for Foreign Life Insurance Fund.....	5 00
Stanton and Newport—Wo. Aux., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Life Insurance Fund, \$2.....	7 00
Wilmington—Calvary: \$5; Wo. Aux., Gen., \$5; Sp. for Foreign Life Insurance Fund, \$2.....	12 00
St. Andrew's: Wo. Aux., Gen., \$30; Sp. for Foreign Life Insurance Fund, \$5; "A Member" Thank-offering, Sp. for Mrs. S. H. Littell, Hankow, for Woman's Training-school, \$45; St. John's: Wo. Aux., Gen., Sp. for Dr. Driggs, Alaska, \$5; Sp. for Foreign Life Insurance Fund, \$5; Sp. for Archdeacon Jones, Boise, \$15; Junior Aux., Sp. for Archdeacon Jones, Boise, \$5; Sp. for Rev. Mr. Kong, for St. Peter's Church: Honolulu, \$5.....	115 00
Trinity Church: Wo. Aux., Gen., \$50; Sp. for Dr. Driggs, Alaska, \$10; Sp. for Foreign Life Insurance Fund, \$5.....	65 00
Mrs. La Motte du Pont, Jr., Sp. for Rev. S. H. Littell, Hankow.....	150 00
Miscellaneous—Mexican Aid Society, "Bishop Lee" scholarship, Mexico.....	40 00
Wo. Aux., Sp. for Foreign Life Insurance Fund (of which Bishop Coleman, \$5).....	6 00
Babies' Branch, Sp. for "Little Helpers" bed, St. Agnes' Hospital, Raleigh, North Carolina, \$5; Sp. for Akita Kindergarten, Tokyo, \$5; Gen., \$40.....	50 00
Junior Aux., Foreign freight.....	1 50

† Through a mistake of the compositor in the Annual Table of Contributions to Sept. 1, 1906, Christ Church, Greenwich, was credited on account of the Apportionment as follows: For Domestic Missions, \$1.50, Foreign, \$1.20, and General, \$3.56. This should read: Domestic, \$150, Foreign, \$120, and General, \$356, which more than pays their apportionment of \$625.60.

East Carolina

Ap. \$20.00

<i>Atkinson</i> —St. Thomas's: Dom.....	2 00
<i>Farmville</i> —Emmanuel Church: Dom..	2 00
<i>New Bern</i> —Christ Church: In memory of "J. G. H.," Gen.....	5 00
<i>Wilmington</i> —W. L. DeRosset, Gen....	10 00
Rev. Edward Wooton, Dom.....	1 00

Easton

Sp. \$76.50

<i>Kent Co.</i> —Shrewsbury Parish, Wo. Aux., Sp. for Bishop Rowe's Hospital, Alaska, \$50; Sp. for Miss Thackara, Navajo Hospital, Arizona, \$6.50	56 50
<i>Miscellaneous</i> —Babies' Branch, Sp. for Akita Building Fund, Tokyo.....	20 00

Fond du Lac

Ap. \$20.00; Sp. \$5.00

<i>Appleton</i> —Wm. A. Fannon, Sp. for Bishop Rowe's work, Alaska.....	15 00
<i>Jacksonport</i> —Holy Nativity: Gen.....	5 00
<i>Ripon</i> —Miss Jessie Bushnell, Sp. for Church Extension Fund, Porto Rico..	5 00

Georgia

Ap. \$9.85

<i>Blackshear</i> —All Saints': Gen.....	1 15
<i>Savannah</i> —St. Paul's: Gen.....	8 70

Harrisburg

Ap. \$171.42; Sp. \$60.00

<i>Mechanicsburg</i> —St. Luke's: Gen.....	5 00
<i>Montoursville</i> —Church of Our Saviour: Apportionment, 1905-06, Gen.....	6 42
<i>Miscellaneous</i> —Wo. Aux., St. Mary's School, Rosebud, South Dakota, \$60; St. Augustine's School, Raleigh, North Carolina, \$50; Brazil, \$50; Sp. for Oji, Holy Trinity Orphanage, \$60...	220 00

Indianapolis

Ap. \$10.00

<i>Lawrenceburg</i> —Trinity Church: Gen..	10 00
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Iowa

Ap. \$34.00; Sp. \$7.00

<i>Clinton</i> —St. John's: Wo. Aux., Miss Babcock's salary, Japan.....	5 00
<i>Harlan</i> —Mrs. Lockwood, Babies' Branch, Sp. for Akita Kindergarten, Tokyo, \$2; Wo. Aux., salary of Miss Babcock, Japan, \$5.....	7 00
<i>Independence</i> —Wo. Aux., Gen.....	5 00
<i>Lyons</i> —Grace: Wo. Aux., Miss Babcock's salary, Japan.....	10 00
<i>Ottumwa</i> —Mrs. K. C. Taylor, Wo. Aux., for Miss Babcock's salary, Japan.....	5 00
<i>Sac City</i> —Wo. Aux., for Miss Babcock's salary, Japan, \$1; Gen., \$1..	2 00
<i>Sioux City</i> —St. Thomas's: Wo. Aux., salary of Miss Babcock, Japan, \$2; Sp. for St. Augustine's School, Raleigh, North Carolina, \$5.....	7 00

Kansas City

Ap. \$47.94; Sp. \$2.10

<i>Kansas City</i> —Grace: Wo. Aux., Gen., \$6.66; Young Wo. Aux., "Blanche Isabella Beem" scholarship, St. Mary's Hall, Shanghai, \$28.....	34 66
<i>Oswald</i> —St. Oswald's Mission, Gen....	5 78

<i>St. Joseph</i> —Christ Church: Wo. Aux., for Bishop Aves's work, Mexico, \$2; for Bishop Knight's work, Cuba, \$2.20; for Bishop Rowe's work, Alaska, \$3.30; Sp. for St. Luke's Hospital, Ponce, Porto Rico, \$1.10..	8 60
Wm. R. Millan, Sp. for Church Extension Fund, Porto Rico.....	1 00

Kentucky

Ap. \$75.00; Sp.

<i>Louisville</i> —Church of the Advent: through Wo. Aux., Gen.....	50 00
St. Paul's: Gen.....	25 00

Long Island

Ap. \$11.30; Sp. \$140.00

<i>Brooklyn</i> —St. Lydia's: Gen.....	1 30
(Flatbush)—St. Paul's: Sp. for support of "R. B. C." bed, St. Mark's Hospital, Salt Lake City, Salt Lake..	50 00
A. E. Orr, Sp. for Church Extension Fund, Porto Rico.....	25 00
Miss Lois Curtis Low, Sp. for Re-building Fund, San Francisco.....	15 00
(Heights)—† Grace.	
<i>Garden City</i> —C. P. Turner, Sp. for Teachers' Fund, Boone College, Hankow	50 00
<i>West Islip</i> —Christ Church: Rev. Geo. Downing Sparks, Chinese work, Bishop Roots, Hankow.....	10 00

Los Angeles

Ap. \$9.45; Sp. \$25.00

<i>San Diego</i> —St. James's S. S.*: Gen...	9 45
<i>Miscellaneous</i> —Branch of Wo. Aux., Sp. for Bishop Aves, Mexico.....	25 00

Louisiana

Ap. \$361.62

<i>New Orleans</i> —Christ Church: Wo. Aux., Miss Suthon's work, Japan....	1 30
St. Paul's: Wo. Aux., for Theological Scholarship, Brazil, \$300; for Miss Suthon's salary, Japan, \$20.92; for Miss Salisbury's salary, Birch Coulee, Minn., \$2; for Mrs. Evans's salary, Alaska, \$1; Two Blind Women, Wo. Aux., Gen., \$1.30	325 22
Trinity Church: Wo. Aux., for Miss Suthon's salary, Japan.....	5 00
<i>St. Joseph</i> —Christ Church: 1905-06, Gen.	8 30
<i>Miscellaneous</i> —Junior Aux., Gen.....	21 80

Maine

Ap. \$18.31; Sp. \$25.50

<i>Bangor</i> —St. John's: Gen., \$6.81; Prayer Book Class, Sp. for Archdeacon Joyner's Colored work, Tryon, Asheville, \$25	31 81
<i>Biddeford</i> —Christ Church: Gen.....	4 00
<i>Exceter</i> —Holy Trinity: Gen.....	4 00
<i>Rockland</i> —St. Peter's: Sp. for Church Extension Fund, Porto Rico.....	50 00
<i>Wiscasset</i> —Trinity Church: Dom. and Frn.	3 50

† Through a mistake of the compositor in the Annual Table of Contributions to Sept. 1, 1906, Grace Church, Brooklyn (Heights), was credited on account of the Apportionment as follows: Domestic Missions, \$12.29, Foreign, \$10.39, and General, \$50. This should read: Domestic, \$1,229, Foreign, \$1,039, and General, \$50, nearly double the amount of their apportionment, which was \$1,272.45.

Maryland

Ap. \$131.00; Sp. \$78.45

<i>Baltimore</i> —Church Home: "A Thank-offering," Gen.....	5 00
Emmanuel Church: Sp. for Bishop Van Buren, Porto Rico.....	25 00
Grace: Bible-class of Young Women's Guild, Bishop Rowe's work, Alaska.....	15 00
Church of the Messiah: "Lina Burt" scholarship, St. John's School, Cape Mount, Africa.....	25 00
St. Luke's: through Wo. Aux., Gen. St. Paul's: Box 6,406 (In Memoriam), "L. C. A.," Dom.....	20 00
Mrs. C. W. Littell, Sp. for Rev. S. H. Littell, Hankow.....	5 00
Local Assembly, Brotherhood of St. Andrew, Sp. for Church Extension Fund, Porto Rico.....	15 00
"R. L. D.," toward curing one of the blind in China.....	3 45
<i>Baltimore Co. (Catonsville)</i> —St. Timothy's: Branch Wo. Aux., Gen.....	5 00
(Glencoe)—Immanuel Church: Colored.....	16 00
<i>Frederick Co. (Frederick)</i> —All Saints': Dr. S. C. Appleman, for the education of native clergy in Japan.....	5 00
<i>Harford Co.</i> —St. Mary's: Women's Missionary Society, Frn.....	10 00
<i>Howard Co.</i> —St. John's: Frn.....	20 00
(Dorsey)—G. W. C. Schmidt, Sp. for Miss Bull's Orphanage, Kyoto, \$5; Sp. for Miss Ridgeley's work, Cape Mount, Africa, \$5.....	10 00
<i>Howard Co. (Dorsey)</i> —"Friends," Sp. for Miss Sybil Carter's lace-work..	25 00

Massachusetts

Ap. \$265.97; Sp. \$444.76

<i>Boston</i> —Advent: Miss Florence D. Hunter, Sp. for Rev. A. W. Cooke, Tokyo.....	1 00
(Dorchester)—St. Mary's: Alaska.....	23 50
(Roslindale)—Church of Our Saviour: Gen.....	4 00
"M. R. S.," Sp. for Bishop Brent's work among Igorots Philippine Islands, \$100; Sp. for Bishop Ferguson, Africa, \$50; Sp. for Bishop Rowe, Alaska, \$50.....	200 00
<i>Cambridge</i> —Christ Church: Young Men's Bible-class, Sp. for Dr. Driggs, Point Hope, Alaska, for coal and other necessities.....	33 76
St. James's: Gen.....	75 00
<i>Dedham</i> —Mrs. A. H. Amory, Sp. for Church Extension Fund, Porto Rico.....	5 00
<i>Hanover</i> —St. Andrew's: Gen. (Apportionment, 1905-06), \$84.71; S. S., Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico, \$5.....	89 71
<i>Hingham</i> —St. John the Evangelist's: Gen.....	5 00
<i>Marshfield Hills</i> —Rev. H. W. Nelson, D.D., Sp. at discretion of Bishop of California.....	200 00
<i>New Bedford</i> —St. James's: co-operative sales, Gen.....	5 76
<i>Newton</i> —"A Friend," St. James's Hospital, Gankin, Hankow.....	30 00
<i>Somerville</i> —St. Thomas's: Porto Rico, \$6.50; Japanese work in California, \$6.50.....	13 00
<i>Winchester</i> —Epiphany S. S.: "Winchester" scholarship, Girls' Training Institute, Africa.....	25 00

Michigan

Ap. \$31.90; Sp. \$10.70

<i>Birmingham</i> —St. James's: (of which Apportionment, 1905-06, \$5, Gen.), \$18.90; Dom, and Frn., \$10.....	28 90
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<i>Detroit</i> —"A Friend," Sp. for Rev. S. H. Littell, Hankow.....	5 00
<i>Ithaca</i> —St. Andrew's: Gen.....	3 00
<i>Pontiac</i> —All Saints': Sp. for Rev. S. H. Littell, Hankow.....	5 70

Minnesota

Ap. \$327.74; Sp. \$41.67

<i>Cokato</i> —St. Sigfried's: Gen.....	1 70
<i>Litchfield</i> —Emmanuel Church: Gen....	4 40
<i>Minneapolis</i> —St. Andrew's: Gen.....	2 82
(Linden Hills)—St. John's: Gen.....	10 00
St. Paul's: Gen., \$100; for support of Rev. Wang Hsui-Ih, Hankow, \$180.....	280 00
Walton Park Mission: Gen.....	1 00
<i>Miscellaneous</i> —Sp. for Rev. Mr. Alfvegen.....	41 67
Gen.....	27 82

Mississippi

Ap. \$11.85

<i>Jackson</i> —St. Andrew's: Wo. Aux., Gen.....	5 00
<i>Laurel</i> —St. John's: Gen.....	6 85

Missouri

Ap. \$150.12

<i>St. Louis</i> —St. Peter's: Dom., \$62.99; Frn., \$62.13.....	125 12
<i>Miscellaneous</i> —Wo. Aux., "Rev. F. B. Sheets" scholarship, St. John's School, Africa.....	25 00

Newark

Ap. \$179.75; Sp. \$85.00

<i>Jersey City</i> —St. Paul's: Sp. for Archdeacon McGuire, Little Rock, Arkansas.....	10 00
"A Friend," \$1, "H. W.," \$4, Sp. for Rev. S. H. Littell, Hankow.....	5 00
<i>Morristown</i> —St. Peter's: Mrs. M. G. Colgate, \$50, Mrs. E. S. Hyde, \$5, "Cash," \$5, Sp. for San Francisco Church Rebuilding Fund.....	60 00
Granville N. White, Sp. for San Francisco Church Rebuilding Fund..	10 00
<i>Newark</i> —Christ Church: Frn.....	3 75
St. Barnabas's: Gen.....	45 00
Trinity Church: Juniors, "Louis Shreve Osborne" scholarship, St. Mary's Hall, Shanghai.....	25 00
<i>Rutherford</i> —Grace: Junior Aux., Gen., work among mountain whites, Asheville District.....	6 00
<i>Miscellaneous</i> —Diocesan Officer, Wo. Aux., Gen.....	100 00

New Hampshire

Ap. \$93.29; Sp. \$12.00

<i>Concord</i> —St. Paul's: Gen.....	15 00
St. Timothy's: Babies' Branch, Gen., \$1.29; Sp. for Akita Building Fund, Tokyo, \$1.....	2 29
<i>Danbury</i> —Church of the Holy Spirit Mission: "David" scholarship, St. John's School, Cape Mount, Africa..	1 00
<i>Franklin</i> —St. Jude's Mission: "David" scholarship, St. John's School, Cape Mount, Africa.....	8 00
<i>Hanover</i> —"Friends," freight package to Shanghai, China, \$2; Sp. for Deaconess Henderson, Shanghai, China, \$4.....	6 00
<i>Jaffrey</i> —"Anonymous," Sp. for John Yanagibashi, Sendai, Tokyo.....	2 00
<i>Keene</i> —St. James's: Dom. and Frn.....	50 00
<i>Lincoln</i> —Church of the Messiah:	

"David" scholarship, St. John's School, Cape Mount, Africa.....	1 00
<i>Milford</i> —Rev. Raymond M. Dow Adams, "birthday offering," Sp. toward the day's expenses of St. Agnes's Hospital, Raleigh, North Carolina, for October 30th.....	5 00
<i>Tilton</i> —Trinity Church: "W. S. E., Jr.," "David" scholarship, St. John's School, Cape Mount, Africa.....	15 00

New Jersey

Ap. \$382.55; Sp. \$670.00

<i>Bay Head</i> —Miss Susan M. Edmunds, Sp. for Church Extension Fund, Porto Rico.....	65 00
<i>Cape May Point</i> —St. Peter's-by-the-Sea S. S.: for Rev. Amos Goddard's work in Hankow.....	2 05
<i>Cranford</i> —Trinity Church: Dom. and Frn., \$13.50; Wo. Aux., Sp. for orphan, Holy Trinity Orphanage, Tokyo, \$5.....	18 50
<i>Elizabeth</i> —St. John's: Woman's Foreign Aid Committee, Wo. Aux., Sp. for work among Chinese in Honolulu.....	8 00
Trinity Church: Dom. and Frn., \$102; Gen., \$20; Sp. for Bishop Knight, Cuba, \$17.....	139 00
<i>Monmouth Beach</i> —Mrs. William S. P. Prentice, Sp. for San Francisco Church Rebuilding Fund.....	25 00
<i>New Brunswick</i> —Christ Church: Wo. Aux., "A Member," Sp. for Rev. Mr. Meem's church building, Pelotas, Brazil.....	25 00
<i>Plainfield</i> —Mrs. Percy H. Stewart, through Wo. Aux., Sp. for Miss Thackara, Fort Defiance, Arizona.....	25 00
<i>Salem</i> —St. John's S. S.: Gen.....	45 00
<i>Seabright</i> —"M. C. S.," Sp. for Building Fund, St. Paul's College, Tokyo.....	500 00
<i>South Amboy</i> —"R. S. C.," Gen.....	200 00

New York

Ap. \$3,096.63; Sp. \$1,172.01

<i>Arden</i> —St. John's: Gen.....	15 00
<i>Bedford</i> —Mrs. Eloise P. Luquer, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	5 00
<i>Mt. Vernon</i> —Trinity Church: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	50 00
<i>New Rochelle</i> —Trinity Church: Wo. Aux., Dom.....	25 00
<i>New Windsor</i> —St. Thomas's: Gen.....	66 63
<i>New York City</i> —Beloved Disciple: Gen Grace: Committee on Mission to Colored People, St. Augustine's League, Sp. for St. Agnes's Hospital, Raleigh, North Carolina.....	10 00
Heavenly Rest Mission: Juniors, through Babies' Branch, Sp. for St. Paul's School, Beaufort, East Carolina.....	16 85
Holy Apostles: for support of Rev. Mr. Tsen, Ichang, Hankow.....	24 11
Holy Faith: Gen.....	30
(East 88th Street)—Holy Trinity Church: King's Daughters, Wo. Aux., "Holy Trinity" scholarship, Fishtown Station, West Africa.....	8 00
Incarnation: "A Member," Wo. Aux., Sp. for Miss Ridgeley, Cape Mount, for Mary Watson, Africa.....	5 00
Resurrection: Frn., \$8; Gen., \$81; Sp. for San Francisco Relief, \$9; Sp. for Sacramento, \$2.....	100 00

St. Agnes's Chapel: Sp. for Rev. Mr. Sakakibara's travelling expenses....	50 00
St. Barnabas's House: Clothing Department, Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00
St. Bartholomew's Parish: Summer Home at Pawling, Wo. Aux., Sp. for Deaconess Hart, Hankow.....	32 39
St. Clement's S. S.*: Sp. for Rev. Robert Wilson, Shanghai.....	5 00
† St. Edward the Martyr.	
St. James's: Gen.....	10 00
St. Mark's: Summer Home, Deaf-mute.....	2 00
St. Mary-the-Virgin: Mrs. Robert N. McKim, Sp. for Rev. S. H. Littell, Hankow.....	25 00
Trinity Chapel: Domestic Missions, to be used in dioceses on this continent, \$1,500; Africa, \$333.34; China, \$333.33; Japan, \$333.33.....	2,500 00
Church Missions House Chapel: Philippines.....	8 32
George W. Clyde, \$500, Miss Belloni, \$25, Sp. for Rev. S. H. Littell, Hankow.....	525 00
Mrs. J. Hull Browning, Sp. for Miss Mahony's use in work, Honolulu....	50 00
Francis Lynde Stetson, Sp. for Church Extension Fund, Porto Rico, Mrs. R. B. Duane, "Howard Duane" scholarship, St. Paul's College, Tokyo.....	20 00
Cowell Lincoln, \$10, John H. Morrison, \$1, Miss Pepin, \$5, Miss Winthrop, \$5, Sp. for Church Extension Fund, Porto Rico.....	21 00
"Four Friends," Wo. Aux., Sp. for memorial to Archdeacon Ostenson, Salt Lake.....	2 00
Emma E. Walker, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.....	2 00
Miss Forbush, Wo. Aux., Sp. for Rev. Mr. Ostenson's Memorial, Salt Lake.....	1 00
<i>Nyack</i> —Grace: (Apportionment, 1905-06), Dom.....	78 89
<i>Pelham Manor</i> —Christ Church: Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona.....	25 00
<i>Rye</i> —Christ Church S. S.: Miss Agnes Brady,* Gen., \$1.50; Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$30; Sp. for St. Agnes's Hospital, Raleigh, North Carolina, \$85.77.....	117 27
<i>Scarsdale</i> —St. James-the-Less: \$8.32, S. S.,* \$35.41, Gen.; Wo. Aux., Sp. for Good Shepherd Hospital, Fort Defiance, Arizona, \$30.....	73 73
<i>Tuxedo Park</i> —St. Mary's, Wo. Aux., Sp. for Domestic Contingent Fund.....	10 00
<i>Yonkers</i> —Mrs. John H. Clark, through Woman's Central Committee, Mexico.....	35 00
<i>Miscellaneous</i> —Archdeaconry of Orange, Wo. Aux., Dom., \$50; Frn., \$50.....	100 00
St. Augustine's League, Sp. for St. Paul's School, Lawrenceville, Southern Virginia, \$50; Sp. for St. Augustine's School, Raleigh, North Carolina, \$50.....	100 00
Archdeaconry of Dutchess, Sp. for Rev. S. H. Littell, Hankow, \$25; Wo. Aux., training of a native, Cape Mount, Africa, \$50.....	75 00

† The Sunday-school of St. Edward the Martyr, New York, sent us \$25 for General Missions which was acknowledged in the August SPIRIT OF MISSIONS. We are now informed after THE YOUNG CHRISTIAN SOLDIER supplement has been issued that this was their Lenten offering.

North Carolina

Ap. \$151.48; Sp. \$31.14

<i>Charlotte</i> —St. Martin's Chapel: \$6.68, S. S.* (of which Apportionment, 1904-05, \$6.60), Gen., \$11.32.....	18 00
St. Peter's: S. S., \$21.64, * \$85.84, "Carl Bratenahl" (Graduate) scholarship, South Dakota.....	107 48
<i>Durham</i> —St. Philip's: Sp. for San Francisco sufferers, \$15; Wo. Aux., Sp. for Bishop Gray, Southern Florida, \$1.77.....	16 77
<i>Edgecombe Co.</i> —St. Mary's: Wo. Aux., Alaska, 25 cts.; salary for Miss Wall, Tokyo, 25 cts.; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, 25 cts.....	75
<i>Gaston Co.</i> —St. Luke's: Wo. Aux., Alaska.....	3 25
<i>Greensboro</i> —St. Andrew's: Wo. Aux., Alaska, \$2; Gen., \$1; Sp. for Bishop Rowe, Alaska, \$6.....	9 00
<i>Haltfax</i> —St. Mark's: Gen.....	1 25
† <i>Henderson</i> —Holy Innocents'.....	
<i>Leaksville</i> —Epiphany: Wo. Aux., Alaska, \$1.50; China, \$1.50.....	3 00
<i>Raleigh</i> —Christ Church: Wo. Aux., Mexico.....	5 00
<i>Stovall</i> —St. Peter's: Sp. for San Francisco church.....	1 12
<i>Wadesboro</i> —Calvary: Wo. Aux., salary of Miss Babcock, Tokyo, \$1; Gen., \$5; Sp. for Bishop Gray, Southern Florida, \$2; Junior Aux., Sp. for Holy Trinity Orphanage, Tokyo, \$2.....	10 00
<i>Warrenton</i> —Emmanuel Church: Wo. Aux., Sp. for Bishop Gray, Southern Florida, \$1; Sp. for "Bishop Cheshire" scholarship, Holy Trinity Orphanage, Tokyo, \$1; Sp. for women's building, Soochow, Shanghai, \$1.....	3 00
<i>Weldon</i> —Grace: Wo. Aux., Alaska, \$2; Gen., \$2.....	4 00

Ohio

Ap. \$15.00; Sp. \$31.00

<i>Cleveland</i> —St. Philip's: Wo. Aux., Sp. for school at Anvik, Alaska.....	10 00
W. A. King, Sp. for Church Extension Fund, Porto Rico.....	5 00
<i>Painesville</i> —St. James's: Wo. Aux., "Julia Bedell" scholarship, St. John's College, Shanghai, \$5; salary of Miss Elwin, Shanghai, \$10; S. S., Sp. for Rev. Mr. Snavelly, for Chun, San Juan, Porto Rico, \$10; "A Member," Sp. for Tsingpoo Fund, Shanghai, \$5.....	30 00
<i>Steubenville</i> —Rev. E. B. Redhead, Sp. for Church Extension Fund.....	1 00

Oregon

Ap. \$16.08

<i>Astoria</i> —Grace: \$3.75, S. S., \$2.33, Bishop Restarick, Honolulu.....	6 08
<i>Sellwood</i> —St. John's Memorial S. S.: Gen.....	10 00

Pennsylvania

Ap. \$2,886.28; Sp. \$2,548.00

<i>Ardmore</i> —St. Mary's: Sp. for San Francisco Rebuilding Fund.....	170 00
<i>Bryn Mawr</i> —Church of the Redeemer:	

† The Sunday-school of Holy Innocents', Henderson, North Carolina, sent us on June 22d last \$90 as their Lenten offering. This was correctly credited in our books and in THE SPIRIT OF MISSIONS for August. We regret, however, that by error it was omitted from THE YOUNG CHRISTIAN SOLDIER supplement.

Mexico, \$35.24; Sp. for San Francisco Rebuilding Fund, \$309; Junior Aux., Dom., \$2; Frn., \$2.50; Indian, \$1; Colored, \$2.....	351 74
Mrs. M. S. Townsend, \$25, J. W. Townsend, \$25, Sp. for San Francisco Rebuilding Fund.....	50 00
† <i>Bryn Mawr</i>	
<i>Jenkintown</i> —Church of Our Saviour: Junior Aux., Sp. for St. Agnes's Hospital, Raleigh, North Carolina.....	5 00
<i>Paoli</i> —Good Samaritan S. S.: for support of Indian catechist, South Dakota.....	35 00
<i>Philadelphia (Germantown)</i> —Calvary: Junior Aux., Sp. for support of Wailing, St. Mary's Orphanage, Shanghai.....	50 00
Christ Chapel: Junior Aux., Alaska. (Kensington)—Church of the Good Shepherd S. S.: Sp. for Archdeacon McGuire's work, Arkansas, among Colored People.....	208 07
Grace: Frn.....	
Grace Chapel S. S.: "A Class of Little Girls," Sp. for St. Luke's Hospital, Shanghai.....	10 00
Holy Apostles': Bishop Van Buren, Porto Rico, \$23.39; "A Member," Gen., \$20; Chapter No. 318, Brotherhood of St. Andrew, Dom. and Frn., \$28; Mrs. Mary A. Todd, Sp. for Bishop Funsten, Boise, use for Bishop Tuttle Church House, \$100..	171 39
Holy Trinity Church: Wo. Aux., Woman's Bible-class, \$25, Miss M. W. Schott, \$25, Sp. for Bishop Funsten's Hospital, Boise.....	50 00
Prince of Peace: Junior Aux., "Bishop Rowe" scholarship, Alaska, \$1; Mrs. Mitchell's Bible-class of men, Sp. for support of mother of John Yangibashi, \$5.....	6 00
(West)—St. Andrew's: Junior Aux., Sp. for Bishop Brown's Building Fund, Arkansas.....	2 00
St. Clement's: Sp. for Shanghai, \$500; Sp. for Hankow, \$500.....	1,000 00
(Chestnut Hill)—St. Martin's: J. Walter Zebley, Sp. for San Francisco Building Fund.....	5 00
(Chestnut Hill)—St. Paul's Parish: Dom.....	306 32
(15th and Porter Streets)—St. Paul's: Gen.....	10 00
St. Stephen's: Indian.....	47 80
"S." Indian.....	50 00
(Chestnut Hill)—Anna Hope Dall, "For Heathen Lands Afar.".....	1 09
Mrs. St. George T. Campbell, "Virginia" scholarship, St. Elizabeth's School, South Dakota.....	60 00
Miss Mary Coles, Sp. for building of Training-school for Bible-women, Hankow.....	500 00
(Germantown)—Mrs. C. M. P. Keith, Sp. for Church Extension Fund, Porto Rico.....	200 00
George F. Edmunds, Sp. for Church Extension Fund, Porto Rico.....	40 00
Miss Linda H. Pancoast, Sp. for Church Extension Fund, Porto Rico.....	25 00
Mrs. Walter McMichael, Sp. for Church Extension Fund, Porto Rico.....	5 00
"A Churchwoman," Sp. for Church Extension Fund, Porto Rico.....	1 00

† It has been reported to us by Miss Ellen T. Hicks, of the Philippine Mission, that in June last she received from friends in Bryn Mawr, Pennsylvania, and paid over to the treasurer of the mission in Manila \$2,500, United States currency, to endow a bed to be called the "Bryn Mawr" bed, in the University of Pennsylvania ward, in the University Hospital, Manila.

Miss M. H. Hare, Sp. for Church Extension Fund, Porto Rico.....	1 00
"A Friend," Sp. for Church Extension Fund, Porto Rico.....	1 00
"A. H. M.," Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico.	1 00
Miss Frances Mitchell, Sp. for school-house, Kiukiang, Hankow.....	5 00
Miss Stocker, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	2 00
Pottstown—Christ Church: Gen.....	5 00
Rockdale—Calvary: Gen.....	12 80
Upper Providence—St. Paul's Memorial: Indian.....	5 07
Villa Nova—"A Friend," Sp. for Church Extension Fund, Porto Rico.	1 00
Whitemarsh—St. Thomas's: "X. Y. Z." Gen.....	25 00
Miscellaneous—George C. Thomas, Gen.	1,000 00
"Interested," Gen.....	500 00
"Anonymous," Gen.....	500 00

Pittsburgh

Ap. \$18.92; Sp. \$1,246.63

Allegheny—Christ Church: Sp. for California Rebuilding Fund.....	46 50
Emmanuel Church: Sp. for San Francisco Churches.....	50 60
Mrs. Margaret Hamilton, Sp. for San Francisco Church Building Fund...	5 00
Braddock—St. Mary's: Gen.....	3 86
Brownsville—Christ Church: Wo. Aux., "A Member," Sp. for Miss Mead's furniture, Akita, Tokyo.....	25 00
Jeannette — Advent: (Apportionment, 1905-06), Dom.....	9 66
Kane—St. John's S. S.: Sp. for San Francisco Building Fund.....	1 25
Pittsburg—Ascension: Sp. for San Francisco Churches, \$502; S. S. Pinkerton, Sp. for Church Building Fund, San Francisco, \$25.....	527 00
Calvary Parish: E. P. Botsford, Sp. at Bishop Van Buren's discretion..	50 00
St. Margaret's Mission: Gen.....	5 40
St. Peter's: \$189.28, S. S., \$20, Sp. for San Francisco Building Fund...	209 28
Trinity Church: Sp. for San Francisco Building Fund.....	332 00

Rhode Island

Ap. \$217.65; Sp. \$545.00

Bristol—St. Michael's: Gen.....	25 00
Newport—Emmanuel Church: Mrs. Harold Brown, Sp. for San Francisco Church Rebuilding Fund....	100 00
Trinity Church: Sp. for Mr. Banister, at Boone School, Hankow, \$435; Gen., \$119.92.....	554 92
L. C. Ferris, Sp. for San Francisco Church Rebuilding Fund.....	10 00
Providence—St. John's S. S.: scholarship at St. Mary's School, South Dakota, \$60; Colored, \$5.20; China, \$4.97; Africa, \$2.56.....	72 73
† All Saints' Memorial Church.	

South Carolina

Ap. \$176.38; Sp. \$31.67

Aiken—St. Thaddeus's: Junior Aux., for "Bishop Capers" Day-school, Hankow	10 00
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† The Sunday-school of All Saints' Memorial Church, Providence, Rhode Island, sent us on June 26th last \$135 as their Lenten offering. This was correctly credited in our books and in THE SPIRIT OF MISSIONS for August. We regret, however, that by error it was omitted from THE YOUNG CHRISTIAN SOLDIER supplement.

Berkeley—St. John's: (of which Apportionment, 1905-06, \$12.50), Gen....	13 66
Charleston—Grace: Wo. Aux., Bible-woman, Kyoto.....	10 00
St. Luke's: Junior Aux., Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai.....	3 00
Cheraw—St. David's: Wo. Aux., Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai.....	10 00
Eastover—St. Thomas's: Gen.....	10 00
Zion: (of which "Rev. J. H. T.," \$5), Sp. for Bishop Moreland, for Church in California, Sacramento...	15 67
Edisto—Trinity Church: Wo. Aux., Bible-woman, Hankow, \$2; Sp. for "Bishop Howe" cot, St. Mary's Orphanage, Shanghai, \$3.....	5 06
Fort Mott—St. Matthew's: Gen.....	5 00
Laurens—Wo. Aux., Mrs. A. C. Haskell, China.....	25 00
Spartanburg—Advent: Gen.....	100 72

Southern Ohio

Ap. \$47.72; Sp. \$51.53

Cincinnati—St. Luke's: Wo. Aux., Dom., \$5; Frn., \$5.....	10 00
Trinity Church: Wo. Aux., Missionary Guild, Sp. for support of scholarship, Honolulu, Hawaiian Islands.	12 00
Edward Colston, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	10 00
A. H. Chaffield, Sp. for Church Extension Fund, Porto Rico.....	5 00
Charles D. Jones, Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	1 00
Samuel Tyler, Sp. for Church Extension Fund, Porto Rico.....	1 00
Columbus—Convocation of Wo. Aux., Sp. for Rev. Thomas Jenkins's work, Alaska	16 43
W. G. Benham, Sp. for Church Extension Fund, Porto Rico.....	1 00
Fern Bank—Resurrection: Gen.....	16 22
Lancaster—E. B. Cartwell, Sp. for Church Extension Fund, Porto Rico.	1 00
Norwood—Church of the Good Shepherd S. S.: Dorothy Taylor, for brick in St. Luke's Church, Puerta de Tierra, Porto Rico.....	10
Piqua—Frank B. Roe, Sp. for Church Extension Fund.....	1 00
Portsmouth—All Saints': Wo. Aux., Sp. for Bishop Kendrick, Arizona...	3 00
Miscellaneous—Branch Wo. Aux., salary of Miss Prichard, Alaska.....	21 50

Southern Virginia

Ap. \$101.04; Sp. \$266.16

Appomattox Co.—Patrick Parish, St. Paul's: Dom., 50 cts.; Frn., 50 cts.	1 00
Augusta Co. (Staunton) — Emmanuel Church: "A Member," Sp. for San Francisco Church Rebuilding Fund.	5 00
Bath Co. (Warm Springs)—Christ Church: Gen.....	27 70
Buckingham Co. — Tillotson Parish, Emmanuel Church: Dom., 63 cts.; Frn., 62 cts.....	1 25
Tillotson Parish, St. Peter's: Dom., 63 cts.; Frn., 67 cts.....	1 35
Campbell Co. (Mount Athos)—Grace: Dom., 94 cts.; Frn., 94 cts.....	1 88
Dimwiddie Co.—Bristol Parish, Grace: Brazil	13 25
Mecklenburg Co.—St. Luke's Parish, St. Luke's: Gen.....	2 00
Montgomery Co. (Radford) — Grace: Orphanage, Soochow, \$20; Deaf and Dumb Mission, \$3.03.....	23 03

<i>Nelson Co.</i> —Nelson Parish, Christ Church, Mrs. E. G. Horsley, Bishop Brooke's work among Indians, Indian Territory, \$5; Brazil, \$5.....	10 00
<i>Norfolk Co. (Norfolk)</i> —Grace S. S.: Gen.	19 58
Elizabeth River Parish, St. Paul's: offering at consecration of the Bishop-elect of Southern Virginia, Sp. for Rev. H. St. G. Tucker, at his discretion, St. Paul's College, Tokyo, \$161; offering at farewell service to Dr. August W. Tucker, Sp. for medical work at Dr. Tucker's discretion, Shanghai, \$71.16.....	236 46
(<i>Norfolk</i>)—Fergus Reid, Sp. for Church Extension Fund, Porto Rico.....	25 00

Springfield

Ap. \$17.75

<i>Chesterfield</i> —St. Peter's: Gen.	5 00
<i>Danville</i> —Holy Trinity Church: Frn. .	10 00
<i>Waverly</i> —Christ Church: Gen.	2 75

Tennessee

Ap. \$89.68; Sp. \$130.00

<i>Chattanooga</i> —St. Paul's: Wo. Aux., "Quintard" scholarship, St. Mary's Hall, Shanghai, \$2.50; Gen., \$6.25.....	8 75
<i>Clarksburg</i> —Trinity Church: Wo. Aux., Gen.	6 25
<i>Knoxville</i> —Epiphany: Wo. Aux., Gen.	1 25
<i>Memphis</i> —Calvary: Wo. Aux., Gen.	18 75
St. Mary's: (of which Wo. Aux., \$11.25), Gen., \$16.25; Junior Aux., Japanese Bible-woman, \$7.....	23 25
<i>Nashville</i> —Advent: Wo. Aux., Gen.	5 50
Christ Church: Wo. Aux., Gen.	10 00
<i>Sewanee</i> —Sewanee Missionary Society, Sp. for Rev. W. Sakakibara's travelling expenses to Japan.....	80 00
Branch Wo. Aux., "Quintard" scholarship, St. Mary's Hall, Shanghai, \$1.25; Gen., \$5.....	6 25
Rev. Arthur Romeyn Gray, Sp. for Rev. W. Sakakibara's travelling expenses to Japan.....	50 00
Otey Memorial Church: Gen.	9 68

Vermont

Ap. \$90.89; Sp. \$43.94

<i>Castleton</i> —St. Mark's: Gen.	3 00
<i>East Berkshire</i> —Calvary: Gen.	4 69
<i>Fort Ethan Allen</i> —S. S.: Sp. for Miss Ridgeley's work, Africa.....	9 62
<i>Manchester Centre</i> —Zion: Gen.	6 25
<i>Vergennes</i> —St. Paul's: Sp. for San Francisco Rebuilding Fund.....	6 40
<i>Windsor</i> —St. Paul's: Gen., \$30; Sp. for San Francisco Rebuilding Fund, \$53.....	83 00
<i>Woodstock</i> —St. James's: Sp. for San Francisco Rebuilding Fund.....	20 87
<i>Miscellaneous</i> —"A Friend," through Wo. Aux., Sp. for Rev. R. C. Wilson, Shanghai, for Zang Zok City..	1 00

Virginia

Ap. \$654.25; Sp. \$66.00

<i>Albemarle Co. (Charlottesville)</i> —Christ Church S. S.: "Hilga Houghton" scholarship, St. Margaret's, Tokyo, Japan.....	100 00
<i>Clarke Co. (Wickliffe)</i> —Wickliffe church: Brazil.....	3 75
<i>Fauquier Co. (The Plains)</i> —Wo. Aux., Sp. for Rev. J. G. Meem's church building, Pelotas, Brazil.....	29 00
<i>Henrico Co. (Brook Hill)</i> —Miss E.	

Hope Stewart, Sp. for Bishop Knight's work in Cuba.....	10 00
(<i>Richmond</i>)—All Saints': Brazil... ..	500 00
(<i>Richmond</i>)—Holy Comforter: Gen.	5 50
(<i>Richmond</i>)—St. James's: Juniors, Sp. for Rev. J. G. Meem's Organ Fund, Brazil.....	2 00
(<i>Richmond</i>)—St. John's: A member, "Lewis W. Burton" scholarship, St. John's School, Cape Mount, Africa... ..	40 00
(<i>Richmond</i>)—Whittle Memorial Circle of King's Daughters, Sp. for support of Nami Asano in Mr. Ishii's Orphanage, Tokyo, Japan.....	25 00
<i>Westmoreland Co.</i> —Washington Parish, Frn.	5 00

Washington

Ap. \$123.45; Sp. \$32.00

<i>Washington (D. C.)</i> —Ascension: Pro-Cathedral, A Member, Brazil.....	25 00
Trinity Church: Branch Wo. Aux., Sp. for Rev. H. St. George Tucker, St. Paul's College, Tokyo, Japan, \$10; Sp. for Rev. Mr. Ancell, Shanghai, \$10; Sp. for Rev. James S. Russell, St. Paul's School, Lawrenceville, Southern Virginia, \$5; Sp. for Rev. Mr. Hunter, St. Augustine's School, Raleigh, North Carolina, \$5.....	30 00
Benning Branch Girls' Friendly Society, Sp. for Chinese Girls' School, Soochow, Shanghai.....	2 00
Mrs. S. M. Boardman, Bishop Brent's Hospital work, Manila, Philippine Islands.....	5 00
Alice B. Jones, Mite-Box, Gen.	2 00
<i>Charles Co.</i> —Durham Parish, Gen.	34 00
<i>Montgomery Co.</i> —St. Peter's and Christ Churches: Brazil.....	42 00
<i>Prince George's Co.</i> —Holy Trinity Parish: Gen.	15 45

Western Massachusetts

Ap. \$374.87; Sp. \$40.51

<i>Fitchburg</i> —Mrs. Crocker, Sp. toward caring for mother of John Yanagibashi, Sendai, Tokyo.....	10 00
<i>Great Barrington</i> —Mrs. Smith, Sp. toward caring for mother of John Yanagibashi, Sendai, Tokyo.....	2 00
<i>Greenfield</i> —St. James's: Dom., \$20.60; Frn., \$5.47; Wo. Aux., St. Augustine's School, Raleigh, North Carolina, \$3.75; St. Paul's School, Lawrenceville, Southern Virginia, \$3.75.....	33 57
<i>Holyoke</i> —St. Paul's: Wo. Aux., salary of Miss Langdon, Alaska, \$10; St. Paul's School, Lawrenceville, Southern Virginia, \$5.54; stipend of Miss Merrill, Onelda, Pond du Lac, \$7.14.....	22 68
<i>Lenox</i> —Trinity Church: Wo. Aux., salary of Miss Peck, Kyoto, \$10; salary of Miss Sabine, Alaska, \$10; salary of Miss Langdon, Alaska, \$10; St. Augustine's School, Raleigh, North Carolina, \$5; St. Paul's School, Lawrenceville, Southern Virginia, \$5 "A Friend," Sp. for Church Extension Fund, Porto Rico.....	1 00
<i>North Adams</i> —St. John's: Gen.	22 57
<i>Northampton</i> —Smith College Missionary Society, for support of a scholarship in St. Mary's School, South Dakota.....	60 00
<i>North Brookfield</i> —Christ Memorial: Colored, \$7.55; Gen., \$7.80.....	15 35
<i>Pittsfield</i> —St. Stephen's, Dom. and Frn.....	93 70
<i>Shelburne Falls</i> —Emmanuel Mission: Wo. Aux., St. Paul's School, Lawrenceville, Southern Virginia.....	5 00

Springfield—St. Peter's: Wo. Aux., salary of Dr. Hayden, North Carolina, \$7; Sp. for Rev. J. Senior, for rectory, Lamar, Kansas City, \$2..... 9 00
Worcester—All Saints': Wo. Aux., salary of Miss Peck, Kyoto, \$75; Sp. for Foreign Life Insurance Fund, \$3 78 00
 St. John's: Sp. for Bishop of Cuba's Equipment Fund, \$10.01; Sp. for Archdeacon Parker, Sacramento, to complete 1906 portion of missionary pledge, \$2.50; to reimburse loss to himself on account of earthquake, \$5; Sp. for St. Augustine's Colored Mission, Galveston, Texas, \$5..... 22 51

Western New York

Ap. \$584.56; *Sp.* \$32.00

Batavia—St. James's: Frn..... 31 56
Buffalo—St. Mary's-on-the-Hill: (Apportionment, 1905-06), Dom., \$125; Frn., \$125..... 20 00
 Trinity Church: Dom., \$150; Frn., \$75 225 00
Fredonia—Trinity Church: Gen., \$30; Trinity Missionary Society, Sp. for Bishop Brown's Building Fund, Arkansas, \$1..... 31 00
Geneseo—St. Michael's: Gen..... 37 00
Jamestown—St. Luke's: Gen..... 10 00
Rochester—St. Luke's: "Elizabeth," Sp. for Church Rebuilding Fund, California 20 00
 Ruth Sibley, Sp. for Church Rebuilding Fund, California..... 10 00
 St. Andrew's: Mrs. H. S. Wright, Dom. 1 00
 Rev. Mr. Alexander, Sp. for California Rebuilding Fund..... 1 00

West Texas

Sp. \$7.18

San Antonio—St. Mark's S. S.: Babies' Branch, Sp. for Akita Building Fund, Tokyo.....

West Virginia

Ap. \$145.63; *Sp.* \$2.00

Charlestown—Zion: Gen..... 43 11
 Mexican Aux., "Charles E. Ambler" scholarship, Mexico..... 15 00
Clarksburg—Christ Church: Wo. Aux., Gen. 5 00
Kanawha—Mission: China..... 8 13
Lee Town—St. Bartholomew's: Brazil.. 10 00
Middleway and Lee Town—Wo. Aux., Gen. 3 00
Moorefield—Emmanuel Church: Wo. Aux., Gen..... 3 00
New Martinsville—St. Ann's: (Apportionment, 1905-06), Gen..... 38 44
North Mountain—Wo. Aux., Gen..... 3 00
Parkersburg—Trinity Church: Gen.... 6 75
Point Pleasant—Christ Church: Wo. Aux., Gen..... 5 00
Shepherdstown—Trinity Church: Wo. Aux., Gen..... 2 20
Sistersville—St. Paul's: Wo. Aux., Gen 3 00
Summit Point—Church of the Holy Spirit: Sp. for San Francisco Relief Fund 2 00

Alaska

Sp. \$6.00

Anvik—Christ Church: Junior Aux., Sp. for scholarship, for Chinese girl, St. Peter's School, Honolulu..... 6 00

Boise

Ap. \$3.20

IDAHO

Payette—St. James's: Gen..... 3 20

Duluth

Ap. \$29.53

Breckenridge—St. Paul's: Gen..... 5 05
Moorehead—St. John's: Gen..... 21 35
Staples—St. Alban's: Gen..... 3 13

North Dakota

Ap. \$49.55

Carrington—Mission: Gen..... 3 00
Fort Berthold—Mission: Gen..... 1 60
Garrison—Mrs. Macky, Gen..... 5 00
Lakota—Church of the Good Shepherd: Gen..... 15 00
Jamestown—Grace: Gen..... 13 20
McClusky—Mission: Gen..... 1 00
New Rockford—Mission: Gen..... 8 00
Sheyenne—Mission: Gen..... 2 75

Oklahoma and Indian Territory

Ap. \$2.00

OKLAHOMA

El Reno—Christ Church: Gen..... 2 00

Olympia

Ap. \$5.50

Aberdeen—St. Andrew's S. S.: Gen.... 5 50

Philippines

Ap. \$7.50

Bontoc—Gen. 7 50

Sacramento

Ap. \$0.69

NEVADA

Verdi—Gen. 69

Salina

Ap. \$8.76

Beloit—St. Paul's: Gen..... 8 76

Salt Lake

Ap. \$25.50

COLORADO

Glenwood Springs—St. Barnabas's: Gen 5 50
Telluride—St. Michael's: Gen..... 20 00

South Dakota

Ap. \$95.25; *Sp.* \$1.25

Madison—Grace: Sp. for the California Fund for Restoring Churches..... 1 25
Miscellaneous—Indian women of South Dakota, at Convention of 1906, for boarding-schools, South Dakota..... 95 25

Foreign

Ap. \$18.14; *Sp.* \$10.84

Africa, Cape Mount—Irvine Memorial: (Apportionment, 1905-06), Gen..... 15 00
Cuba, Bolondron—San Pablo, Sp. for paying for the building at Camaguez, Cuba 5 00
Hankow, Wuchang—Rev. A. S. Cooper, Gen. 3 14
Tasmania, Wartah—St. James's: Sp. for San Francisco Rebuilding Fund. 5 84

Miscellaneous

Ap. \$10,558.86; Sp. \$1,141.50

Wo. Aux., United Offering, 1904, on account of appropriations to September 1st, 1907, Dom., \$3,000; Frn., \$3,000	6,000 00
Interest, Dom., \$1,330.26; Frn., \$984.73; Gen., \$1,336.85; Sp., \$1,034.40	4,686 24
Through <i>The Churchman</i> , Sp. for St. Luke's Memorial Hospital, Ponce, Porto Rico	5 00
Through Howard Richards, Jr., "A Friend," Sp. for Boone College, for expenses of H. Richards, Jr., \$10; Sp. for Boone College Teachers' Fund, \$10	20 00
"S. J." (In Memoriam), Sp. for Bishop Rowe's Emergency Fund, Alaska, \$10; Sp. for diphtheria work in Alaska, \$10	20 00
Daughters of the late Cortlandt W. Starr, for the "Cortlandt W. Starr" scholarship, St. John's College, Shanghai	25 00
Rev. A. A. Kerfoot Memorial Endowment Fund, Sp. for scholarship in the Hooker Orphanage, Mexico	25 00
Alumni of Episcopal Theological	

School, Cambridge, Massachusetts, Sp. for Bishop Roots, Hankow, for silver communion service	37 10
Daughters of the King, for salary of Miss Richmond, Shanghai	282 02
Guild of St. Barnabas's for Nurses, for support of Miss Humphrey, Philippine Islands	600 00

Legacy

N. J., Salem—Estate of Sarah E. Linderwater to the Society	1,069 34
N. Y., New York—Estate of Henry I. Barbey, Domestic Missionary, to be deemed as a gift from his wife	25,000 00
W. N. Y., Geneva—Estate of Miss Julia Pope, Alaska	1,000 00
Penn., Philadelphia—Estate of Miss Margaret M. Woodward, Indian	150 00
Wash. (D. C.) Washington—Estate of Mrs. Mary M. Carter to the Society	94 16
Minn., Currie—Estate of J. S. Van Rensselaer, Frn.	10 00
Receipts for the month	\$60,616 52
Amount previously acknowledged	18,837 59
Total receipts since Sept. 1st, 1906	\$79,454 11

SUMMARY OF RECEIPTS

Receipts divided according to purposes to which they are to be applied	Received during October	Amounts previously acknowledged	Total
1. Applicable upon the appropriations of the Board	\$ 23,382 44	\$ 11,923 48	\$ 35,305 92
2. Special gifts forwarded to objects named by donors in addition to the appropriations of the Board	7,559 47	5,081 67	12,641 14
3. For California relief	2,351 11	1,735 22	4,086 33
4. Legacies, the disposition of which is to be determined by the Board at the end of the fiscal year	27,323 50	97 22	27,420 72
Total	\$60,616 52	\$18,837 59	\$79,454 11

OFFERINGS TO PAY APPROPRIATIONS

Total receipts from September 1, 1906, to November 1, 1906, applicable upon the appropriations, divided according to the sources from which they have come, and compared with the corresponding period of the preceding year. Legacies are not included in the following items, as their disposition is not determined by the Board until the end of the fiscal year.

Source	To Nov. 1, 1906	To Nov. 1, 1905	Increase	Decrease
1. From congregations	\$12,397 70	\$13,329 01		\$931 31
2. From individuals	6,474 10	8,824 31		2,350 21
3. From Sunday-schools	926 55	1,537 30		610 75
4. From Woman's Auxiliary	8,904 67	9,036 62		131 95
5. From interest	5,336 15	4,269 35	1,066 80	
6. Miscellaneous items	1,266 75	281 43	985 32	
Totals	\$35,305 92	\$37,278 02		\$1,972 10

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1906, TO AUGUST 31st, 1907

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad	\$911,590 12
2. To replace reserve funds temporarily used for the current work	74,399 71
Total	\$985,989 83
Total receipts to date applicable on appropriations	35,305 92
A mount needed before August 31st, 1907	\$950,683 91